

THE
NATIONAL
QUARTERLY REVIEW.

EDITED BY

EDWARD I. SEARS, LL.D.

Pulchrum est bene facere reipublice, etiam bene dicere haud absurdum est.

VOL. XXIII. No. XLV. JUNE, 1871.

NEW YORK:
EDWARD I. SEARS, EDITOR AND PROPRIETOR,
658 BROADWAY.

GENERAL AGENTS:

NEW YORK: AMERICAN NEWS CO., 121 NASSAU STREET. PHILADELPHIA: JAMES
K. SIMON, SOUTH SIXTH STREET. LONDON: TRUBNER & CO.,
60 PATERNOSTER ROW. PARIS: VICTOR
ALEXIS, 19 RUE DE MAIL.

1871.

7-30 GOLD LOAN

OF THE

Northern Pacific Railroad.

RAPID PROGRESS OF THE WORK.

The building of the Northern Pacific Railroad (began July last), is being pushed forward with great energy from both extremities of the line. Several thousand men are employed in Minnesota and on the Pacific coast. The grade is nearly completed **266** miles westward from Lake Superior; trains are running over **130** miles of finished road, and track-laying is rapidly progressing toward the eastern border of Dakota. Including its purchase of the St. Paul and Pacific Road, the Northern Pacific Company now has **413** miles of completed road, and by September next this will be increased to at least **560**.

A GOOD INVESTMENT. Jay Cooke & Co. are now selling, and unhesitatingly recommend, as a Profitable and perfectly Safe investment, the First Mortgage Land Grant Gold Bonds of the Northern Pacific Railroad Company. They have **30** years to run, bear Seven and Three-Tenths per cent gold interest (more than **8** per cent, currency) and are secured by first and only mortgage on the ENTIRE ROAD AND ITS EQUIPMENTS, and also, as fast as the Road is completed, on

23,000 ACRES OF LAND to every mile of track, or **500** Acres for each \$1,000 Bond. They are exempt from U. S. Tax; Principal and Interest are payable in Gold; Denominations: Coupons, \$100 to \$1,000; Registered \$100 to \$10,000.

LANDS FOR BONDS. Northern Pacific 7-30's are at all times receivable at TEN PER CENT. ABOVE PAR, in exchange for the Company's Lands, at their lowest cash price. This renders them practically INTEREST BEARING LAND WARRANTS.

SINKING FUND. The proceeds of all sales of Lands are required to be devoted to the re-purchase and cancellation of the First Mortgage Bonds of the Company. The Land Grant of the Road exceeds Fifty Million Acres. This immense Sinking Fund will undoubtedly cancel the principal of the Company's bonded debt before it falls due. With their ample security and high rate of interest, there is no investment, accessible to the people, which is more PROFITABLE OR SAFE.

EXCHANGING U. S. FIVE-TWENTIES. The success of the New Government 5 per cent. Loan will compel the early surrender of United States 6 per cents. Many holders of Five-Twenties are now exchanging them for Northern Pacific Seven-Thirties, thus realizing a handsome profit, and greatly increasing their yearly income.

OTHER SECURITIES.—All marketable Stocks and Bonds will be received at their highest current price in exchange for Northern Pacific Seven-Thirties. EXPRESS CHARGES on Money or Bonds received, and on Seven-Thirties sent in return, will be paid by the Financial Agents. Full information maps, pamphlets, etc., can be obtained on application at any agency, or from the undersigned.

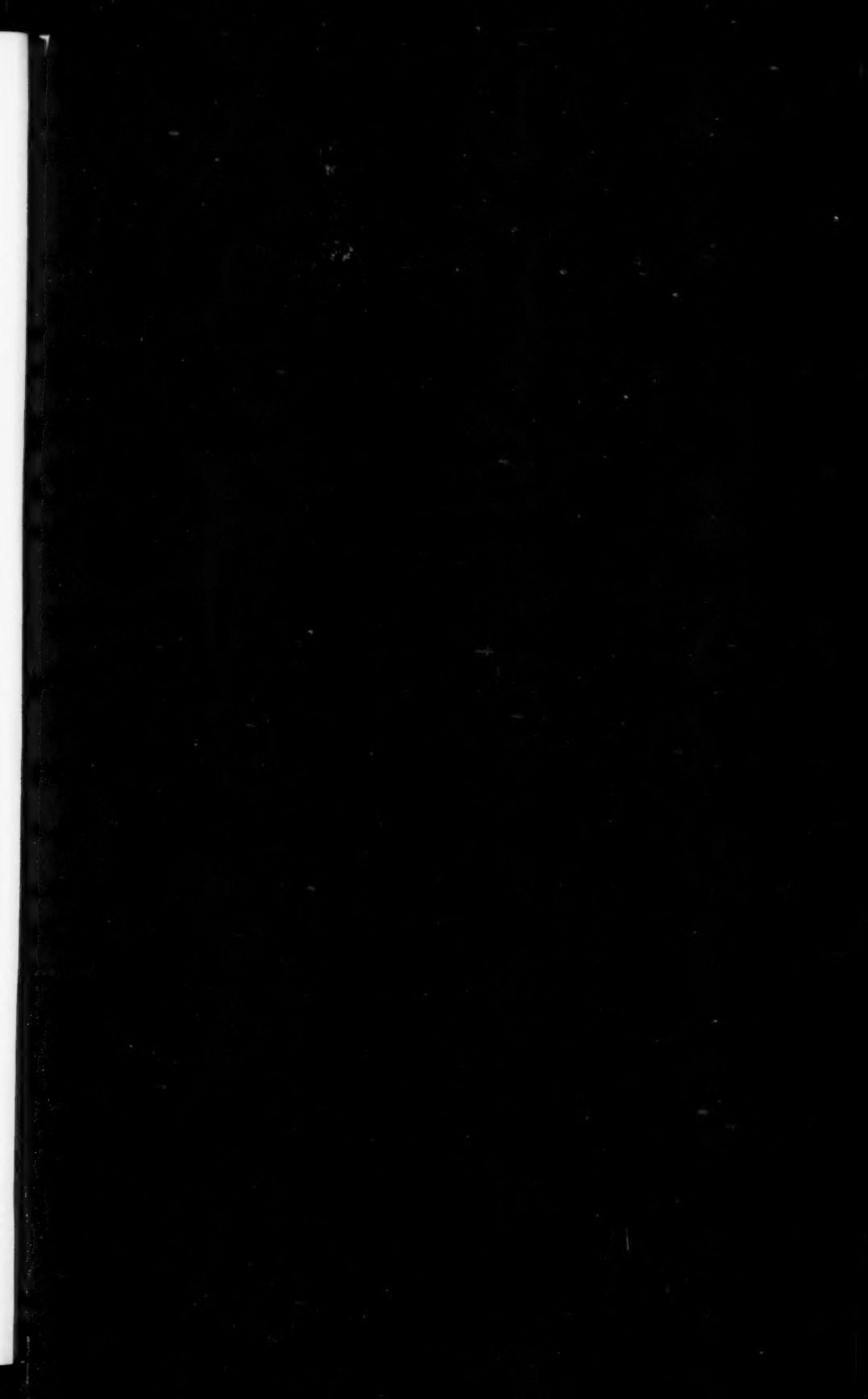
FOR SALE BY

JAY COOKE & CO.

PHILADELPHIA, NEW YORK, WASHINGTON,

Financial Agents, Northern Pacific Railroad Co.

By BANKS and BANKERS generally throughout the country.





REPORT OF THE CONDITION
OF THE
National Park Bank of New York,

AT NEW YORK, IN THE STATE OF NEW YORK,

At the Close of Business on the 10th day of June, 1871.

RESOURCES:

Loans and Discounts.....	\$13,556,711.64
Overdrafts.....	11,187.22
U. S. Bonds to secure circulation.....	1,150,000.00
U. S. Bonds and Securities on hand.....	1,475,000.00
New York County Stocks.....	204,600.00
Due from other National Banks.....	2,334,529.21
* Due from State Banks and Bankers.....	250,117.56
Banking House.....	951,928.40
Other Real Estate.....	147,102.09
Current Expenses.....	3,347.59
Taxes paid.....	44,460.02
Premiums paid.....	83,347.74
Checks and other Cash Items.....	59,277.93
Exchanges for Clearing House.....	3,178,983.34
Bills of other National Banks.....	763,490.00
Bills of State Banks.....	484.00
Fractional Currency (including Nickels).....	130,179.33
Specie, viz.: Coin.....	222,334.68
Gold Treasury Notes.....	454,500.00
Checks on other Banks payable in Gold.....	181,786.42
Legal Tender Notes.....	4,067,457.00
Clearing House Certificates.....	1,875,000.00
3-Per cent. Certificates.....	15,000.00

\$31,160,825.17

LIABILITIES:

Capital Stock paid in.....	\$2,000,000.00
Surplus Fund.....	1,400,000.00
Discount.....	20,777.38
Interest.....	9,720.11
Profit and Loss.....	80,801.64
National Bank Circulation outstanding.....	930,500.00
State Bank circulation outstanding.....	8,000.00
Dividends unpaid.....	2,449.42
Individual Deposits.....	10,082,110.96
Due to National Banks.....	13,700,272.65
Due to other Banks and Bankers.....	2,926,193.01

\$31,160,825.17

I, J. L. WORTH, Cashier of the National Park Bank of New York, do solemnly swear that the above statement is true to the best of my knowledge and belief.

Signed.

J. L. WORTH, Cashier.

Correct—Attest:

WM. K. KITCHEN,
ARTHUR LEARY, } Directors.
EUGENE KELLY, }

STATE OF NEW YORK, COUNTY OF NEW YORK—Sworn to and subscribed before me this 14th day of June, 1871.

J. F. LOCKWOOD,
Notary Public, New York.

PHŒNIX MUTUAL Life Insurance Company, HARTFORD, CONN.

JANUARY 1, 1871.

ASSETS.	\$6,099,056 61
SURPLUS over Liabilities.	1,711,147 19
INCOME, 1870.	2,827,628 16
NUMBER of Policies—1870, issued.	9 065
Amount Insured thereby.	19,466,761 00
NUMBER of Policies in force.	24,576
Amount Insured thereby.	56,617,647 00
DIVIDENDS paid, 1870.	498,751 14
LOSSES by death—paid 1870.	500,466 11

Since the commencement of its business the Company has issued Policies upon more than

43,000 LIVES,

and it has paid in *LOSSES* nearly

ONE AND A QUARTER MILLION DOLLARS

to the families of those who have deceased while members of the Company.

The progress of the Company, for the last five years, has been as follows:

ASSETS AT END OF YEAR		SURPLUS AT END OF YEAR.	
1865	\$903,284 71	1865	\$481,541 41
1866	1,437,314 95	1866	585,917 51
1867	2,218,344 29	1867	819,315 24
1868	3,694,090 18	1868	1,382,199 68
1869	5,081,973 50	1869	1,868,961 50

Within the past five years the Assets of the Company have increased more than **FOUR AND A HALF MILLION DOLLARS**, notwithstanding over **HALF A MILLION DOLLARS** have been returned to Policy-holders in Dividends, and over **THREE QUARTERS OF A MILLION DOLLARS** paid for Losses by death during that period.

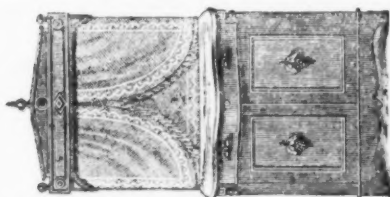
As evidence of the special care taken by the Company in the selection of risks, it may be mentioned, that its ratio of Losses paid to amount at risk is smaller than that of any other Company of equal age.

TABLE of COMPARISONS of the BUSINESS of the YEARS 1867, 1868 and 1869.

Number of Policies issued in 1867.	5,811
" " " 1868.	8,229
" " " 1869.	8,623
Increase of 1868 over 1867—42 per cent.	
" " 1869 " 1867—48 "	
Income in 1867.	\$2,179,044 28
" " 1868.	1,937,833 54
" " 1869.	1,432,779 00
Increase of 1868 over 1867—61 per cent.	
" " 1869 " 1867—106 "	

J. F. BURNS, Secretary.

**E. FESSENDEN,
President.**



"ISN'T IT BEAUTIFUL?"
WHITTEMORE'S
WASHSTAND CORNICE,

(PATENTED, SEPTEMBER, 1870.)

Designed to protect walls from the spattering of water while washing. It not only serves as a complete protection to the wall, but makes the washstand

A BEAUTIFUL ARTICLE OF FURNITURE.

Attached to the Cornice are two arms swinging on a pivot, to which may be added a Lambrequin of either Muslin, Rep or Lace; or the arms can be swung out and used as a TOWEL RACK.

Elegant designs in Walnut and Ash, with mottled wood ornaments, hung with rich Lace Curtains.

Of Elaborate Patterns, - - - - - \$3.00
Same, without Curtains, - - - - - 2.00

Sent to any part of the country on receipt of amount, or shipped C. O. D. All orders addressed to

LORD & TAYLOR, Sole Agents,

Corner Broadway & 20th Street.

LADIES' AND CHILDREN'S
Outfitting Department.

Infant's Wardrobe "A" for \$75.

2 Flannel Bands.....	a \$0 37½	\$0 75
2 Barrow Coats.....	a 2 00	4 00
2 Flannel Skirts.....	a 3 00	6 00
6 Linen Shirts.....	a 1 25	7 50
4 Night Dresses.....	a 2 50	10 00
4 Slips.....	a 3 00	12 00
2 Day Dresses.....	a 5 00	10 00
1 Robe.....	a 8 00	8 00
1 Basket, furnished.....	a 5 00	5 00
6 pairs Socks.....	a 0 62½	3 75
2 Cambric Skirts.....	a 1 75	3 50
2 " Tucked.....	a 2 25	4 50
		\$75 00

Lady's Trousseau "A" for \$150

3 Muslin Chemises.....	a \$2 00	\$6 00
3 Linen ".....	a 5 00	15 00
3 pairs Muslin Drawers.....	a 2 00	6 00
3 " Linen ".....	a 3 00	9 00
3 Plain Cotton Skirts.....	a 2 50	7 50
3 Tucked ".....	a 3 50	10 50
3 Muslin Night Dresses.....	a 4 00	12 00
3 Tucked Cambric Dresses.....	a 6 00	18 00
3 Emb'd Cam. Dresses, T'ck'd yk's a.....	a 8 00	24 00
2 Flannel Skirts.....	a 6 00	12 00
2 Corset Covers.....	a 3 50	7 00
2 Dressing Sacques.....	a 4 00	8 00
1 Delaine Robe de Chambre.....	a 15 00	15 00
		\$150 00

The whole or any single article of either of the above outfits may be had upon application, or will be sent C. O. D. by Express. Every article is made in the best manner, and from the best materials.

LORD & TAYLOR,

Broadway and 20th Street,
 Grand and Chrystie Streets.

THE
MANHATTAN
LIFE INSURANCE COMPANY
OF NEW YORK,
 Nos. 156 and 158 BROADWAY.

— • —
No experiment, but an established institution.
 — • —

ORGANIZED A. D., 1830.
 — • —

The report for 1870, made from the sworn statements for the year 1870, now being prepared by the New York Insurance Department, can be procured at the office of the Company. Insurers are informed that the elaborate statement for the last year (1869), now published by that department, and the statement published by the Massachusetts Insurance Department, can be seen at any time at the office, and at the principal agencies of this Company.

The report shows a very favorable condition of affairs; over \$530,000 have been paid for claims by death, of which—

82 were paid to widows, insuring.....	\$296,420
11 were paid to orphans, insuring.....	39,119
29 were paid to the estate of insurers.....	97,000
3 were paid to Self-Endowments.....	1,793
10 were paid to assignees insuring.....	51,895
20 had been in force less than two years, insuring.....	50,700
11 were the result of accidents, assuring.....	42,000

Over \$600,000 was returned to insurers in the shape of Dividends and purchase of policies.

The ratio of expenses to receipts was only about 12 per cent. of the income.

The interest account alone is over 65 per cent. more than the total expenses.

HENRY STOKES, President.

C. Y. WEMPLE, Vice-President.

J. L. HALSEY, Secretary.

MANHATTAN COLLEGE,

(CHRISTIAN BROTHERS.)

NEW YORK CITY.

This Institution, incorporated and empowered to confer Degrees by the Regents of the University of the State of New York, offers many advantages to further the moral, intellectual and physical development of students. The situation of the College is not surpassed in landscape beauty, or salubrity, by that of any similar institution in the country. It occupies an elevated position on the east bank of the Hudson, about eight miles from the City Hall.

TERMS.

Board, Washing, and Tuition, per session of ten months.....	\$300
Entrance Fee.	10
Graduation Fee.....	10
Vacation at College	40

German, Spanish, Drawing, Music, and use of apparatus in the study of Chemistry and Natural Philosophy, charged extra. School Books at current prices.

No student received for a shorter period than one term of five months. No deductions made when withdrawn during the term. The pocket-money of the student is deposited with the Treasurer.

Payment of half session of five months in advance.

The sessions commence on the first Monday in September, and end about the 3d of July.

A public examination of the students is held at the end of the session, and gentlemen are invited to examine them then, and also during the class hours of term time.

FOR PARTICULARS SEE CATALOGUE.

PHYSICIANS'S FEE, - - - - - \$10.

NEW ENGLAND MUTUAL LIFE INSURANCE CO. OF BOSTON.

Branch Office, 110 Broadway, New York.

DIRECTORS IN BOSTON:

SEWELL TAPPAN,
MARSHALL P. WILDER,
JAMES S. AMORY,
CHARLES HUBBARD,
GEORGE H. FOLGER,

HOMER BARTLETT,
DWIGHT FOSTER,
JAMES STURGIS,
W. W. TUCKER,
BENJ. F. STEVENS.

BENJAMIN F. STEVENS,

President.

JOSEPH M. GIBBENS,

Secretary.

Accumulation, - - - -	\$9,000,000
Distribution of Surplus in 26 yrs.	4,000,000
Losses paid in 27 years,	\$4,200,000.

Policies of all descriptions are issued by this Company.

Distributions of Surplus are to be made annually, and payable as
the premiums fall due.

Printed documents pertaining to the subject, together with the report
of the Company for the past year, and tables of premiums, supplied
gratis, or forwarded free of expense, by addressing

SAMUEL S. STEVENS,

AGENT AND ATTORNEY FOR THE COMPANY,

No. 110 BROADWAY,

Cor. Pine Street,

NEW YORK.

NOTICE OF SALE OF LANDS AND TENEMENTS.

For unpaid Assessments of Streets, Avenues, and Park openings, widenings, and extensions.

CITY OF NEW YORK,
DEPARTMENT OF FINANCE—BUREAU OF ARREARS, }
OFFICE OF CLERK OF ARREARS, June 12, 1871. }

Under the direction of the Comptroller of the City of New York, the undersigned hereby gives public notice, pursuant to the provisions of the act entitled "An Act for the collection of taxes, assessments, and Croton water rents in the city of New York, and to amend the several acts in relation thereto, passed April 8, 1871," that the respective owners of all the lands and tenements on which assessments have been laid and confirmed, and are now due and unpaid, and have remained due and unpaid since the confirmation of said assessments, for the following city improvements for streets, avenues, and Park openings, widenings, and extensions, to wit:

- Opening Avenue A, from Fifty-fourth to Seventy ninth street.
- Widening Beekman street, from Park row to Pearl street.
- Extension of Bowery, from Chatham to Franklin square.
- Extension of Church street, from Fulton to Morris street.
- Opening Chambers street, from Chatham to James slip.
- Opening Central Park.
- Extending Central Park.
- Opening Eleventh avenue, from One Hundred and Seventh to One Hundred and Forty-fourth street.
- Opening Eightieth street, from Bloomingdale road to Harlem river.
- Opening Eighty-second street, from Eighth avenue to Hudson river.
- Opening Fifty-eighth street, from Fifth avenue to East river.
- Opening Fifty-ninth street, from Fifth avenue to East river.
- Opening First avenue, from Forty-second street to Harlem.
- Opening Fourth avenue, from Thirty-eighth to One Hundred and Thirty-fifth street.
- Opening Fifth avenue, from One Hundred and Thirtieth street to Harlem river.
- Opening Madison avenue, from Forty-second to Eighty-sixth street.
- Opening Ninetieth street, from Third avenue to Harlem river.
- Opening Ninety-second street, from Fifth avenue to East river.
- Opening Ninety-third street, from Third avenue to East river.
- Opening Ninety-sixth street, from Fifth avenue to Harlem river.
- Opening Ninety-sixth street, from Eighth avenue to Bloomingdale road.
- Opening Ninety-ninth street, from Fifth avenue to Harlem river.
- Opening Ninety-ninth street, from Eighth avenue to Hudson river.
- Opening One Hundredth street, from Eighth avenue to Broadway.
- Opening One Hundred and Ninth street, from Third avenue to Harlem river.
- Opening One Hundred and Fifteenth street, from Tenth avenue to Harlem river.
- Opening One Hundred and Twenty-fourth street, from Hudson to Harlem river.
- Opening One Hundred and Twenty-sixth street, from Fifth avenue to Bloomingdale road.
- Opening One Hundred and Twenty-second street, from Seventh avenue to Hudson river.
- Opening One Hundred and Twenty-ninth and One Hundred and Thirty-first streets, from Tenth avenue to Hudson river.

Opening One Hundred and Thirty-third street, from Eighth avenue to Harlem river, and from Tenth avenue to Hudson river.

Opening One Hundred and Thirty-fifth street, from Fourth to Eighth avenue.

Opening One Hundred and Thirty-seventh street, from Tenth avenue to Harlem river, and from Eleventh avenue to Hudson river.

Opening One Hundred and Forty-first street, from Bloomingdale road to Harlem river.

Widening Reade street, from Broadway to Chatham street.

Widening Reade street, from Broadway to Washington street.

Opening Sixty-third street, from Fifth avenue to East river, and from Eighth avenue to Hudson river.

Opening Sixty-fifth street, from Eighth avenue to Hudson river.

Opening Sixty-ninth street, from Eighth avenue to Hudson river, and from Fifth avenue to East river.

Opening Sixty-sixth street, from Fifth avenue to East river.

Opening Seventy-first street, from Fourth avenue to East river, and from Tenth avenue to Hudson river.

Opening Seventy-second street, from Fourth to Tenth avenue.

Opening Seventy-third street, from Third to Fourth avenue.

Opening Seventy-fifth street, from Eighth avenue to Hudson river.

Opening Seventy-sixth street, from Fifth avenue to East river, and from Eighth avenue to Hudson river.

Opening Seventy-seventh street, from Eighth avenue to Hudson river, and from Fifth avenue to East river.

Opening Seventy-eighth street, from Third avenue to East river.

Opening Second avenue, from One Hundred and Twenty-fourth street to Harlem river.

Opening Sixth avenue, from One Hundred and Twenty-ninth street to Harlem river.

Widening Seventh avenue, from One Hundred and Tenth street to Harlem river.

Widening Worth street, from Paxter to Hudson street.

Widening Whitehall street, from Bowling Green to East river.

Are required to pay the amount of the assessments so due and remaining unpaid, respectively, for the opening, widening, and extension of the above named streets, avenues, and parks, to the Clerk of Arrears, at his office in the City Finance Department, in the New Courthouse, together with the interest thereon at the rate of twelve per cent per annum to the time of payment, with the charges of this notice and advertisement.

And if default shall be made in such payment, such lands and tenements will be sold at public auction at the New Courthouse, in the City Hall Park in the City of New York, on the sixteenth day of September, one thousand eight hundred and seventy-one, at 12 o'clock, noon, for the lowest term of years at which any person shall offer to take the same, in consideration of advancing the amount of the assessment so due and unpaid, and the interest thereon as aforesaid to the time of the sale, and together with charges of this notice and advertisement, and all other costs and charges accrued thereon.

And that such sale will be continued from time to time, until all the lands and tenements here advertised for sale shall be sold.

And notice is hereby further given that a detailed statement of the assessments, the ownership of the property assessed, and on which the assessments are due and unpaid, is, and will be published once in each week in the daily newspaper called "The World," and is also to be published in a pamphlet, and that copies of the pamphlet are deposited in the office of the Bureau of Arrears in the Finance Department, and will be delivered to any person applying for the same.

A. S. CADY, Clerk of Arrears.

Rutgers Female College,

487, 489 and 491 Fifth Avenue,

NEW YORK CITY.

THIS INSTITUTION, which has enjoyed a high and wide reputation ever since its foundation in 1838, has now received from the Legislature of the State of New York a regular College Charter. The aim and purpose of the President and Trustees will now be to raise the standard of Ladies' education, and to afford the best facilities for acquiring a thorough and complete training, not only in those studies and accomplishments which are generally comprised in Female education, but also in the classics and physical sciences: in short, to bring the course of study as nearly as possible to the level of that of our young men's colleges.

With this view, provision has been made for the pursuit of the Greek, Latin, German and French Languages. The classical course is made optional after the close of the Sophomore year, so that pupils desirous of pursuing more fully other branches, either in modern languages or natural science, may have the opportunity of doing so.

The fine arts form a separate and independent department of study, under the personal charge of Mr. F. B. CARPENTER, and the supervision of Mr. HUNTINGTON, President of the National Academy of Design. Drawing in outline forms part of the regular course, but painting in oil or water-colors is not included, and is to be prosecuted by special studies.

Physiology, and several allied branches, are to be formed into the Department of Home Philosophy, the aim of which shall be to teach, on the widest scale possible in such institution, the applications of science to the conduct of every-day life.

In conformity with the plan in the OLD RUTGERS INSTITUTE, the COLLEGE will still maintain an Academic and a Preparatory School, at which children and young girls may study under the same system and influences as those of the COLLEGE itself.

The terms in the Preparatory Department are \$100 per year; in the Academy: \$150, and in the College, \$200, with the exception of the Senior year, when the expenses of graduation are added to the annual rate, so as to make it \$250.

For further information, application may be made in person or by letter to

HENRY M. PIERCE, LL. D.,
President.

Department of Public Work, 237 Broadway.

NOTICE TO CONTRACTORS.

Proposals enclosed in a sealed envelope, with the title of the work and the name of the bidder endorsed thereon (also the number of the work as in the advertisement), will be received at this Office until Monday, July 3, 1871, at 11 o'clock, A. M., for the following work :

1. For paving Broome street, between Broadway and Centre street, with Belgian pavement, and laying crosswalks at the intersecting streets, where required.
2. For paving Bayard street, between Bowery and Baxter street, with Belgian pavement, and laying crosswalks at the intersecting streets, where required.
3. For paving Willett street, from Grand to Rivington street, with Belgian pavement, and laying crosswalks at the intersecting streets, where required.
4. For paving Thirty second street, from Second avenue to East river, with Belgian pavement, and laying crosswalks at the intersecting streets, where required.
5. For paving Forty-fifth street, from Second avenue to East river, with Belgian pavement, and laying crosswalks at the intersecting streets, where required.
6. For paving Fifty-first street, from Broadway to Eighth avenue, with Belgian pavement, and laying crosswalks at the intersecting streets, where required.
7. For paving Fifty-second street, from Eighth to Ninth avenue, with Belgian pavement, and laying crosswalks at the intersecting streets, where required.
8. For paving Astor place, from Fourth avenue to Broadway, with Belgian pavement, and laying crosswalks at the intersecting streets, where required.
9. For paving Eighth street, from Fourth avenue to Broadway, with Belgian pavement, and laying crosswalks at the intersecting streets, where required.
10. For sewers in Sixty-first and Sixty-second streets, from Boulevard to Ninth avenue.
11. For sewer in 115th street, from avenue A to First avenue.
12. For sewer in 123d street, from avenue A to Second avenue.
13. For outlet sewer in 108th street, from Hudson river to Boulevard; to 110th street to Tenth avenue, with branches in Boulevard and 106th and 107th streets.
14. For sewer in Sixty-fifth street, from First to Third avenue.
15. For underground drains between Seventy-third to Eighty-first streets, and First and Fifth avenues.
16. For regulating, grading, curb, gutter and flagging Lexington avenue, from Sixty-sixth to Ninety-sixth street.
17. For curb, gutter and flagging First avenue, from Thirty-third to Thirty-fourth street.
18. For flagging 123d street, from Third to Fourth avenue.
19. For flagging Fifty-ninth street, from Ninth to Tenth avenue.
20. For flagging Fifty-fifth street, from Broadway to Eighth avenue.
21. For flagging Greenwich street, from Lighthouse to Canal street.
22. For furnishing this department with granite basin heads and their appurtenances.

Blank forms of proposals, the specifications and agreements, the proper envelopes in which to enclose the bids, and any further information desired, can be obtained on application to the Contract Clerk at the office.

WILLIAM M. TWEED,

Commissioner of Public Works.

NEW YORK, June 21, 1871.

PROSPECTUS.

Academy of the Sacred Heart, NEW YORK.

THE ACADEMY is located near the Central Park, in the vicinities of Harlem and Manhattanville. The site is elevated, healthy, and beautiful. The grounds for recreation and promenade are neat and spacious, surrounded by shrubbery, and pleasantly shaded by forest and grove trees.

This Institution, in its plan of education, unites every advantage that can be derived from a punctual and conscientious care bestowed on the pupils in every branch of science becoming their sex. Propriety of deportment, politeness, personal neatness, and the principles of morality are objects of unceasing assiduity. The health of the pupils is the object of constant solicitude, and in sickness they are attended with maternal tenderness.

Difference of Religion is no obstacle to the admission of young ladies, provided they be willing to conform to the general regulations of the school.

The knowledge of religion and its duties being the primary object of a good education, it is treated with the attention due so important a matter, and enters as the basis into the plan of studies followed in every class and department of the school.

TERMS.

Board and Tuition per annum, payable half-yearly in advance \$300 00

Postage, Books, Stationery, Washing, are charged to the parents.....

Use of Library per year..... 2 00

Physician's Fees..... 5 00

Each pupil will pay on entrance, for use of bed, etc..... 5 00

The usual extra charges are made for instruction in the Spanish, Italian, German, etc., Languages, Music on the Piano, Harp, Guitar, and Organ; for Drawing and Painting, Oil Painting, etc., at Professors' charges.

The French Language being universally spoken in the Institution, forms no extra charge.

GENERAL REGULATIONS.

The annual vacation commences the first week of July, and scholastic duties are resumed the first Wednesday of September.

There will be an extra charge of \$60 for pupils remaining during the vacation.

Besides the uniform dresses, which differ according to the season, each pupil should be provided with six regular changes of linen, six table napkins, two pairs of blank ts, three pairs of sheets, one counterpane, six pillow cases, six towels, etc., etc., one white and one black plain bobbinet veil, two silver spoons and goblet, knife and fork, work-box, dressing-box, combs, brushes, etc., etc.

Parents residing at a distance will furnish sufficient funds to purchase such articles as may be necessary during the six months. Pupils are received at any time of the year.

For further particulars, if required, apply to the Lady Superior.

DEPARTMENT OF DOCKS, 346 AND 348 BROADWAY, }
NEW YORK, May 26, 1871. }

TO CONTRACTORS.

Proposals inclosed in a sealed envelope and endorsed, "Proposals for — cubic yards of STONE FOR RIVER WALL," with name of the bidder, will be received at the Office of the Department of Docks until SATURDAY, June 17th, 1871, at 12 o'clock, M., for delivering 4,200 cubic yards of STONE for river wall, to be delivered from on board vessels near Pier No. 1, North River.

Blank forms of specifications and agreements can be obtained at the Office of the Department on or after Tuesday, the 30th inst.

JOHN T. AGNEW,	} Commissioners.
WILSON G. HUNT,	
HENRY A. SMITH,	
RICHARD M. HENRY,	
WILLIAM WOOD,	

J. GREENVILLE KANE, Secretary.

SEALED PROPOSALS

Will be received by the Trustees of the Nineteenth ward, at the office of the Clerk of the Department of Public Instruction, corner of Grand and Elm streets, until Wednesday, the 28th of June, 1871, and until 10 o'clock, A. M., on said day, for the erection of a new schoolhouse on the south side of Fifty-seventh street, between Third and Second avenues. Plans and Specifications for said schoolhouse can be seen at the office of the Superintendent of Buildings and Repairs, No. 146 Grand street (third floor).

Proposals must state the estimate for each branch of the work separately, and be endorsed "Proposal for Mason Work," "Proposal for Carpenter Work," "Proposal for Painting."

Two responsible and approved sureties will be required from each successful bidder, and no proposal will be considered in which no sureties are named. The School Trustees reserve the right to reject any or all of the proposals offered, if deemed for the public interest to do so.

THOMAS McMANUS,
JOHN BURLINSON,
PETER EWALD,
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Board of Trustees, Nineteenth Ward.

Dated June 13, 1871.

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INCOME AND EXPENSES.

Period.	Income.	Expenses.	Ratio of Expense to Income.
1853 to 1859—6 years.....	\$199,742.21	\$76,094.23	38.00
1859 to 1865—6 years.....	571,183.91	192,989.98	33.79
1865 to 1871—6 years.....	13,856,898.17	3,108,623.23	22.36
Total, 18 years.....	\$14,627,784.29	\$3,554,677.44	24.25

Ratio of Expense to Income for Year 1870, 13.94; being two per cent. less than the average of all the companies in the United States.

Increase in Assets.

Period.	
1853 to 1859—6 years.....	\$98,219.57
1859 to 1865—6 years.....	349,541.99
1865 to 1871—6 years.....	6,840,134.63
Total, 18 years.....	\$7,287,896.19
Add Capital Stock.....	\$100,000.00
Add Advance on Securities.....	7,962.91
ASSETS, Jan. 1, 1871.....	\$7,395,859.10

Paid to Policy Holders.

In Losses.....	\$2,881,849.86
Dividends declared.....	1,894,427.85
Dividends paid in cash.....	965,424.85
For Matured Endowments and Surrendered Policies.....	108,155.35
Total paid to Policy Holders.....	\$3,985,416.62
Policies in force, Jan. 1, '71, 20,517	
Insurance at Risk.....	\$61,530,364.00

Ratio of Expense to Income Less than any New York Company, excepting one.

SEALED PROPOSALS

Will be received at the Office of the Clerk of the Department of Public Instruction, corner of Grand and Elm streets (and nowhere else), until July 5, 1871, at 12 o'clock, M., for supplying the coal and wood required for the public schools in this city for the ensuing year.

Say six thousand (6,000) tons of coal and three thousand (3,000) cords of oak wood, and one thousand one hundred (1,100) cords of pine wood, more or less. The coal must be of the best quality of white ash, furnace, egg, stove and nut sizes, in good order, two thousand two hundred and forty (2,240) pounds to the ton, and must be delivered in the bins at the several school buildings.

The proposals must state the mines from which it is proposed to supply the coal (to be furnished from the mines named if accepted), and must state the price per ton of two thousand two hundred and forty pounds.

The qualities of the various sizes of coal required will be about as follows, viz.: Four thousand (4,000) tons of furnace size, twelve hundred (1,200) tons of stove size, seven hundred and twenty-five (725) tons of egg size, and seventy-five (75) tons of nut size.

The oakwood must be of the best quality, the sticks not less than three (3) feet long, and not less than three (3) inches in diameter.

The pine wood must be of the best quality, not less than three (3) feet six (6) inches long.

The proposals must state the price per cord of one hundred and twenty-eight (128) cubic feet solid measure, for both oak and pine wood, and also the price per cut for sawing and splitting per load, the quantity of oak wood to be split only as required by the Committee on Supplies. The wood will be inspected and measured under the supervision of the Inspector of Fuel of the Department of Public Instruction, and must be delivered at the schools when ordered, as follows: Two-thirds of the quantity required from the 15th of July to the 15th September, and the remainder as required by the Committee on Supplies. Said wood, both oak and pine, must be delivered sawed, and when required, split, and must be piled in the yards, cellars, vaults, or bins of the school buildings, as may be designated by the proper authority. The contracts for supplying said coal and wood to be binding until the 1st of June, 1872.

Two sureties for the faithful performance of the contract will be required, and each proposal must be accompanied with the signatures and residences of the proposed sureties.

No compensation will be allowed for delivering said coal and wood at any of the schools, nor putting and piling the same in the yards, cellars, vaults or bins of said schools.

Proposals must be directed to the Committee on Supplies of the Department of Public Instruction, and should be endorsed, "Proposals for Coal," or "Proposals for Wood," as the case may be.

The Committee reserve the right to reject any or all of the proposals received.

TIMOTHY BRENNAN,	} Committee	
FRANCIS A. PALMER,		on
SAMUEL A. LEWIS,		Supplies.

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THE SUNDAY AT HOME.

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THE
NATIONAL QUARTERLY REVIEW.

NO. XLV

JUNE, 1871.

- ART. I.—1. *The Native Races of the Russian Empire.* By R. G. LATHAM.
2. *Ethnographie der österreichischen Monarchie.* By KARL FREIHERR VON CZÖRNIG. Vienna. 1852–57.
3. *The Nationalities of Europe.* By R. G. LATHAM. London. 1863.
4. *Die grosse ethnographische Karte der österreichischen Monarchie*
5. *Fragmente aus dem Orient.* By FALLMERAYER. Stuttgart. 1845.
6. *Das albanesische Element in Griechenland.* By FALLMERAYER. München. 1857–60.
7. *Das Königreich Böhmen; statistisch und topographisch dargestellt.* By Sommer. Prag. 1838–47.

THAT question of Nationality which—for good and for evil—plays now so large a part in politics, has latterly cropped up in the most puzzling form in Bohemia. It is pregnant there with a fresh danger to the peace of Europe; for though the Bohemian arena is a small one, the victory of a pan-Sclavonian tumult on that ground would greatly help to promote Russian supremacy all over the East, and transfix south-eastern Germany, as it were, with a Muscovite dart.

A glance at the map will show that, geographically speaking, Bohemia is situated in the very heart of Germany. Stettin, and Frankfort-on-the-Oder, to the north; Linz, to the south, are on a line with Prague. Breslau and Vienna stand on a belt of territory which surrounds Bohemia on the east. With her western boundary, which touches Bavaria, Bohemia reaches so far forward into the centre of Germany that the distance from thence to the upper Rhine—which up to the late war formed the frontier towards France—is less than half the entire breadth of what until recently was the German Confederation.

Politically, Bohemia has from olden times been an integral part of Germany. Under the imperial constitution, her rulers were members of that college of electors which had to choose the *König*, the head of the Empire. The *Schwabenspiegel*, the law code of the nineteenth century, contains in the thirty-first article the respective provision; adding that the right of taking part in the election shall only be exercised by a ruler in Bohemia “if he be a German-born man”*. A province of the German Empire, Bohemia was as much as Bavaria, or Saxony, or any other of its component parts. After the downfall of the Empire during the Napoleonic wars, and the subsequent formation of a German *Bund*, or confederacy, Bohemia became an integral part of the latter, so that there is an unbroken connection for a long series of centuries. Nor have the intellectual links been wanting. The first German university was founded, more than 500 years ago, at Prague. And though Hapsburg absolutism has cruelly wronged the Bohemian people, it remains nevertheless true that German culture has revived the seared roots of intellectual life in that ill-treated country. At present, whatever there is of science, of industry, of general civilization in Bohemia, can in the main, with few exceptions, be traced to German influence. Were it not that latterly the feelings of race had become embittered in consequence of the pan-Slavistic movement, this fact, which formerly was scarcely ever submitted to a doubt,

*ART. 31.—*Welche den König sollen erwählen . . . Der viert ist der König von Böhmen, des reichs schenk, und soll dem König den ersten becher byeten. Doch ist zu wissen, das der König von Böhmen Kein Kur hat, wann er nit ein teutscher man ist. . . .*

would be more readily acknowledged even by the Czechs. Palacky himself, one of their chief leaders, has occasionally made some avowal in that direction. This strong "national" partisanship is at least tinged here and there with a speck of equity, the result of laborious historical research. But in the Czech movement at large, there is no room for such equitable admission; an insensate hatred of race stifles the voice of justice and humanity.

Ethnologically speaking, as the quotation from *Schwabenspiegel* already indicates, the population of Bohemia is of a mixed character—partly Slavonian, partly German. At the dawn of history, a Keltic people were settled there. They were ousted by a German tribe, the Marcomans; after these came an influx of Slavonians, called Czechs. In speech, Bohemia is now partly Czech, partly German; many of its inhabitants using, of course, both languages. At Prague the two nationalities nearly balance each other. In the majority of the towns and of the larger villages, the German population prevails; whilst the Czechs are clustering in the smaller towns and hamlets. The well-to-do, industrial classes are mainly German. In point of numbers, the Czechs have the upperhand, being about three millions out of the five million inhabitants. A similar proportion is found in neighboring Moravia. A circumstance worthy of consideration, and which affects the "Bohemian question" in a vital manner, is this: That the German population of Bohemia and Moravia is strongest round the circumference of these provinces, thus forming a barrier, which shuts off the Czechs from immediate contact with the Slavonians of neighbouring Hungary, and rendering them in reality an *enclave* in the German body. It is as if the English counties on the eastern side of Wales were placed on its western border, so that the Kymracy-speaking people were situated more towards the centre of England. Only it ought to be added that comparing Bohemia and the principality, the proportion of Czechs and only Czech-speaking people is far less than that of the people who only speak Welsh. A great number of Bohemians are bilingual, or of mixed descent, so that it is often difficult to make out the real nationality of an in

dividual. The same person sometimes comes out, at different stages of his life, alternately as a Czech and a German. The names, too, are intermixed. Men with harsh Slavonian names are found strong partisans of the German cause. Similar changeling substitutions are met with on the other side.

Yet, for all that, the aim of the pan-Slavish agitators at Prague is, the restoration of a Bohemian kingdom, including, for a beginning, Bohemia, Moravia, and Austrian Silesia, and occupying, in the midst of Germany, an independent position. For this object, they incessantly utter piercing cries of anguish, pointing with significant gestures to that great northern power, which is declared to be the incarnation of Slavonism, but which hath stomach for all kinds of nationalities. To add to the confusion, some of the more scheming of the Czech leaders, who look with one eye toward Prussia and with the other toward western Europe, endeavor to resuscitate Hussite memories. They do so, however, less in a religious than in a national sense; the bulk of the Czechs being now—thanks to a former inhuman persecution—not only in outward confession, but really in spirit, strongly Roman catholic; whereas the German portion of the inhabitants is less subject to religious prejudice.

The foregoing will suffice to show what difficulties there are in the way of the pan-Slavists. Into the vexed question of the historical rights of the Bohemian kingdom we will not enter. It is on a par, we apprehend, with the question of the restoration of the heptarchy in England. Even should Austria be compelled to yield to demands which could not but rouse the feelings of her German population to a dangerous degree, it may be taken for granted that a really united Germany, established on the principle of popular freedom, would not allow of the erection—in fact, would not be possible with the existence—of a citadel of pan-Slavism on ground so long held by the German nation. For a citadel by nature Bohemia is. Her occupation by a foreign power would place a German commonwealth on a continual *qui vive*, and necessitate the continuance of a militarism fatal to liberty.

But is not nationality, some will ask, of paramount

importance, and to be considered first? In order correctly to judge of this question, we shall have to look at the distribution of races over the present political structures in Europe. In the first instance, it ought here to be kept in mind that the east, and parts of the centre of Europe are in a somewhat abnormal condition, and that any attempt at straightening matters there in the strict nationality sense, is from the nature of things, doomed to be as fruitless as the endeavor of white-washing the black man. In the east, even where some chief race forms a considerable point of crystallisation, the immediate surroundings generally present a most variegated aspect. The great migrations and invasions of old have turned that whole corner topsy-turvy. In some parts, every thing is so disjointed that if a separation by nationalities were to be fully carried out, not only every province, but often single towns would have to be split up—the different races not seldom occupying different towns' quarters since ancient times. This very confusion creates a necessity of combining in the fold of one State a number of nationalities, though, of course, in special cases their grouping together may be a wrong and indefensible one. If we cast a glance at the different nations of Europe, we come upon the even more startling fact that with the exception of Portugal, of Italy since the cession of the French-speaking province of Savoy, and of Denmark since the addition of Schleswig-Holstein to Prussia, there is not a single country without various national ingredients, if difference of speech is to be the test.

England still shows the Kymraeg, the Gaelic, the Erse, and the French languages at the side of the English; and in Scotland, not a few will probably contend that their Germanic speech is not simply a dialect of the English tongue, but a language of its own growth. In Spain, there is at the side of the Castilian speech, still the strange Basque language in full vigour; and the nationality of that name preserves, as it were, a commonwealth of its own. On the other side of the Pyrenees, again a fragment of Basque nationality turns up. It is embodied in that French nation which, with all the strong bonds of centralization, that have

hitherto held it together, has a great variety of national elements. There is, first, the Bretagne—a Welsh-speaking country. There are the Flemish dialects of France, with their Low-German speech. There are Alsace and districts of Lorraine, now ceded to Germany, which to this day, though alienated in feeling, are in the main German in idiom; and there are large tracts in the south, so closely bordering in popular speech upon the neighboring Italian dialects, that if the *langue d'oïl* had not somewhat fortuitously prevailed over the *langue d'oc*, it would be difficult to say to which section of the Romanic-speaking populations the Southern French ought to be reckoned. Nor are the proofs entirely wanting of a kind of centrifugal spirit in some parts of southern France—a spirit which, if not entirely owing to, is at least greatly favored by, this particular *nuance* of nationality. Witness some recent deplorable events at Marseilles.

If we turn to Switzerland, we find a people of whom two-thirds use the language of the German nation, from whom they separated some centuries ago, whilst the remaining third is made up of French, Italian, and “Romansch”-speaking Swiss. In Belgium, which is so often erroneously regarded as mainly French, there is a similar state of things. Two thirds of the Belgian population are of the German (*Nederduitsch*) branch, and speaking what generally, though somewhat inaptly is called the Flemish language, whilst one third is Walloon and uses the French tongue. In Holland even, the real Dutch are partly matched off by Frisians, Flemings, and other Low-Germans with idiomatic characteristics of their own, though as a whole, the population of Holland is of Germanic origin and speech. In Sweden and Norway, the Germanic-speaking population is in the north fringed by Fins and Laps, of the Tshudish family of the Mongol race.

Germany, in her immense majority a homogeneous nation, has on her eastern border a Slavonic sprinkling; in the south, an insignificant number of Italian-speaking people. Of Russia, we shall not treat here in detail. She is a great prison-house of discordant races, whom to detach from the autocrat's dominion would in every case and sense be beneficial to the

world's security and progress. If we cross over into Hungary, we also meet with a strange medley of nationalities and tribes, thrown together, in the happy-family fashion, between the Carpathian range and the Danube. But the strong state-forming power of the Magyars has given to the whole Hungarian population a tone and a character of its own. With all that variety of races and tongues which rendered it advisable, down to quite recent times, to use Latin as the official and parliamentary language, the Magyar commonwealth always had distinctive features, and was imbued with a spirit difficult to tame down to the requirements of a levelling monarchical bureaucracy. Hence Hungary has been able to outlive terrible disasters brought upon her from without as well as from dangers within.

In Turkey, the confusion of races is even greater than in Hungary; greatest on the southern slope of the Balkan. The chief populations are the Osmanlee; the Tartar-Bulgarian; the Rouman; the Servian; the Albanese; and the Greek—all divided from each other, in descent and speech, in a degree which it would be difficult to surpass. By a legerdemain trick, or by naive ignorance, it is often assumed that all these races, the Turk excepted, are of the same stock, because they worship mostly in the same fashion. It is as if a national homogeneity were assumed for Spaniards, Belgians, Poles and Italians, because they happen to be in their majority adherents of the Catholic Church.

Unfortunately, there are men to be found, occupying prominent places in political literature, an even in statesmanship, who have scarcely a single correct idea as regards the distribution of races in the East and their various aspirations in matters of government and of religion. How often have we not heard some declamation about the "ten million Greeks" who are to drive the Osmanlee over the Bosphorus? How often have we not heard of an alleged brotherly union among the "Christian Rayah!" Yet, when we come to study facts, the situation presents itself in a very different light. The "ten million Greeks" are, of course, as much a fable as any classic myth. About ten million people in European Turkey

are adherents of the Greco-Catholic Church, of which the Patriarch at Constantinople declares himself to be the head, whilst the Czar would rather like to supplant him in spiritual supremacy—as a preliminary step to political dominion. But of Greeks, of Hellenes, in race, there are at most *one* million within the borders of European Turkey; and half of these live scattered through the different provinces.

Not in Epirus itself does the Hellenic nationality prevail. Almost every valley of that province is inhabited by a different stock. In Thessaly alone, the Greeks have a preponderance. These facts must be kept in mind, in order to take the proposition of the establishment of a "Byzantine Empire" under Greek leadership at its proper value. We may regret what we see; but it would be sheer infatuation to disregard the actual condition of affairs. That Turkey cannot be maintained for ever in its present form, is too plain a truth to need any amplification. But of all the proposals for the regeneration of the East, that of the establishment of a Greek empire in the place of the Sultanate is assuredly the most impossible. The materials for rebuilding such a structure are almost totally wanting.

We can but deplore that this should be so. The influence of ancient Hellas permeates our modern civilization too strongly for us not to feel a deep pang at the misfortunes that have befallen that once renowned country. "The human form and the human mind"—Shelley says in the Preface to his *Hellas*—"attained to a perfection in Greece which has impressed its image on those faultless productions, whose very fragments are the despair of modern art, and has propagated impulses which cannot cease, through a thousand channels of manifest or imperceptible operation, to ennoble and delight mankind until the extinction of the race." He then adds:—

"The modern Greek is the descendant of those glorious beings whom the imagination almost refuses to figure to itself as belonging to our kind; and he inherits much of their sensibility, their rapidity of conception, their enthusiasm, and their courage. If in many instances he is degraded by moral and political slavery to the practice of the basest vices it engenders, and that below the level of ordinary degradation, let us reflect that the corruption of the best produces the worst, and that habits which subsist only in relation to a peculiar state of social institution may be expected to cease, as soon as that relation is dissolved."

This was written in 1821, before the Greeks had acquired independence. We will not quote here the harsh judgment recorded by Byron, another enthusiastic phil-Hellene, who wrote his letters from Greece some ten years before Shelley penned the above. Many things have since been bettered in that country. On the subject of Greek ethnology, Shelley, however, carried away by a noble enthusiasm, was no safe guide. Byron, who had observed matters on the spot, has glimpses of the truth, as we see from some passages. But it was reserved to later researches, made by eminent *savans*, chiefly German, to finally destroy a pleasing illusion which until then had been much fostered. The truth is, that of the Greek stock only faint vestiges were left, in consequence of the influx of foreign, "barbarian" elements during the troublous epoch of the early centuries of our chronology. Greece, at that time, was turned inside out. On the islands, which were reached with greater difficulty, the Hellenic race upon the whole maintained itself. On the main land it was overlaid by barbarous populations, and only managed to preserve its existence there sporadically.

At the time of the war of independence, some fifty years ago, an Albanese and a mixed Slavo-Greek population occupied the greater portion not only of northern Greece, but also of the Peloponnesus. The Hellenes were almost nowhere. In entire provinces, the bulk of the peasantry scarcely spoke any Greek, whilst the towns' population was as mixed as in Roumelia. Even at the last census, out of the 1,325,000 inhabitants of the kingdom, there were nearly 300,000 Arnauts or Albanese, whose language bears no affinity whatever to the Greek. At the very gates of Athens, Albanese is still spoken by the country people; without a knowledge of that idiom it is difficult to get on in the neighborhood among the lower people. Byron found the Athenians, as regards speech, much altered from what he had expected to find them. He said, they are "far from choice, either in their dialect, or expressions, as the whole Attic race are barbarous to a proverb." The explanation is no longer wanting. The Hellenic race has in the main been superseded, crushed out of existence, by a variety of successors.

Thanks to the labors of men in whom the fire of enthusiasm for the classic age glowed, the process of rebuilding the Hellenic nationality, and purifying as well as propagating its language among the discordant part of the population of the kingdom, has been considerably furthered during the last thirty years. The exertions of those who followed in the wake of Thiersch have had their beneficial effect. Still, much remains to be done; and so long as Greece herself, a country of small dimensions, is not quite welded together by full community of speech, it scarcely seems desirable that she should embark in attempts at conquest.

Excepting Thessaly, there is no part of the mainland of European Turkey where the Hellenic, or, at least, Greek-speaking race prevails. In Epirus there are a few places where the tongue has been preserved with remarkable purity; but in general, that province is inhabited by Albanese, Slaves, Vlachs, and similar incongruous tribes. Even in Crete, the Greeks by no means preponderate in such a way as to render the separation of that island from the Ottoman Empire an easy task. There is a large population of Turks there, cultivators of the soil, who consider themselves as much natives now as the Magyars do in Hungary, or the Anglo-Scots in Ireland. Besides Greeks and Turks, there are Armenians and Abadiotes in Crete; the latter of Arab race. Together with the "Franks," these different nationalities form rather a motley crowd. We have doubt on these points, not from any wish to oppose the cause of Greek reconstruction and freedom, but simply with a view of showing what the obstacles are which must needs be taken into consideration whenever questions referring to the East are approached. Now, the East, if we may say so, projects nationally rather far into Central Europe.

Hungary is of the East, and therefore not amenable to the strict principle of nationality, if by nationality is meant the homogenousness of descent, or the gloss put upon underlying dissimilarities of race by a community of speech. In some respects, various parts of Hungary are worse off on this score than even certain Turkish provinces. There are Hungarian districts in which every claim of one race is contested by half a dozen others.

Even so, if Poland were to be reconstituted, which on grounds of European security and general civilization is most desirable, at least three nationalities—two of which are profoundly dissimilar—would have to contribute to such political reconstruction. They are, the Poles proper, or “Lechs;” the Ruthenians; and the Lithuanians—the latter of whom stand farthest apart in descent and speech from the Poles, whilst the Ruthenians hold an intermediate position between the Lechs and the Muscovites. Spreading over parts of Lithuania, Podolia, Volhynia, Galicia, and even northern Hungary, the Ruthenians—according to their territorial position and the extent of their intercourse with their immediate neighbors—approach in language and tendencies either the Poles or the Russians, and may consequently, in an ethnological as well as in a political sense, be considered to occupy, in a great measure, a debateable ground. In Galicia, the Polish province under Hapsburg sway, the Ruthenian element is concentrated round the capital, Lemberg. The Polish race proper occupies the eastern and western districts of the province. This somewhat unfortunate location of races, together with the class feuds between the peasantry and the aristocracy, enabled Metternich, in 1846, to quell a patriotic Polish movement in Galicia by a cruel massacre, in which the notorious Szela played an infamous part.

Hungary, during the popular struggles of 1848–49, was often called a nationality. Yet that polyglot country has, within its precincts, races differing as much as the Turks do from the Russians, or the Italians from the Dutch. The Magyar may stand for his relation, the Turk; the various Slavonians for the Russian; the Rouman-speaking Wallachian for the Italian; the German inhabitant of Hungary for the Dutch. A nationality in the current acceptation of the term, Hungary is, therefore, not. Nevertheless, that appellation, which in fact is a misnomer, has, with many public writers and speakers, clung to her. In reality, Hungary is one of the strangest compounds of nationalities. Austria, as a whole, has sometimes been called a Europe *in nuce*. All the chief races are represented in it: the German; the Slavonic; the Romanic; the Ugrian—besides various odd fragments of tribes heterogeneously huddled

together in some nooks and corners, as stray remnants and sediments of the migration drifts. But what is true of that entire agglomeration which until lately was called Austria, is even more especially true of Hungary and its so-called "annexes." When we look back into history, we find Dacians, Bastarnes, Getes, Illyrians, Paonians, Sarmates, Jazyges, Vandals, Bulgarians, Alans, Avars, Huns, Sueves, Quades, Marcomans, Gepides, Longobards, Goths, Slavonians of different denominations, Khazars, Wallachians, and last, but not least, Magyars—a people belonging to the same stock as the Fins and Turks—successively sweeping, into what to-day, after the Ugrian or Ungrian tribe of the Magyars, is called Hungary, or *Ungarn*.

At present, if we take speech as a test, Hungary is inhabited in the centre by the Magyar race, which is mainly settled on the plains. Various Slavonian populations, which still lack a common medium of speech, chiefly inhabit the more mountainous parts, but stretch also, in greater or less compactness, all over the northern, western, and southern parts of the circumference. The Germans are spread along that great artery, the Danube, and through the towns in general. The Roumans, or Wallachians, are scattered over the eastern districts, where they touch, through Transylvania, the cognate population of the Danubian Principalities. In Transylvania, which the Hungarians insist on considering a part of their own country, because it covers their eastern flank by the smaller Carpathian range, the majority are a Rouman-speaking, somewhat uncultivated people, whilst the political strength, social power, industry, and intellect, are chiefly represented by the Szeklers, a people of Magyar descent, and the "Saxon nation," a German population settled there since the early centuries of our era.

In a numerical sense, every race may be said to be in a minority in Hungary. The Magyars, counting between five and six millions, are pretty well offset by the Slavonians, taking these latter in their bulk. However, as the Slavonians of the kingdom are scattered about the confines, whilst the Magyars occupy a more concentrated position in the middle; and as the former are, moreover, split up into a number of tribes—namely, Slovaks, Croats, Rascians, Schokaczes, Wends, Ruthenians, and so forth,

with languages that are still in the state of simple dialects: the Magyar nation has naturally a position of greater influence, even in intellectual matters. The chief source of progress in this respect, as well as in industrial affairs, is however the neighboring German nation, whose pioneers of civilization have penetrated, into what, by the over-ambitious, has sometimes sometimes been called "our colonial department" in the east.

Altogether the German population of Hungary may be reckoned at about two millions. It lives, fortunately, as a rule, on terms of good fellowship with the Magyar element. There is even, among some of the German immigrants and settlers, a tendency to Magyarize themselves in their family names, so that, under not a few strange-sounding names, a Muller, Schulze, or Pfannenschmied is hidden. As to the Roumans, they occupy the greater portion of Transylvania, and are loosely distributed over the districts between that principality and the river Theiss. Politically disfranchised under the old Magyar constitution, which treated them contemptuously as the *plebs Valachorum*, they have, in some notable cases been made use of as instruments for convulsing Hungary in the imperial interest. For this part they were eminently fitted by their low state of civilization, into which, it is true, they had been thrown by aristocratic misrule. Thus the misdeeds of a haughty nobility were visited upon the country by dire revenge.

With all its polyglot confusion, Hungary has yet shown through ages a wonderfully strong spirit, against which the power even of a Joseph II. failed, though he called ideas of progress to his aid, in his attempt to overcome aristocratic privilege in the interest of a more equalizing, but nevertheless overbearing and rather absolutistic, monarchical rule. The Magyar realm might be vanquished, kept down by the bayonet; but its political parties, with remarkable firmness, would not hear of any political fusion with the other dominions of the house of Hapsburg. They would not hear of their country being simply treated as a province of the Austrian empire—and they were right. When Lord Palmerston, in 1849, was called upon to recognize Hungarian independence,

he replied that he knew only an Austrian Empire. It was the repetition of a similar phrase he had used some eighteen or nineteen years before, on the occasion of the Polish war of independence. Then he declared that he knew no Poland, but only Russian dominions. In the mouth of one whom it was the fashion with ultra-conservatives to style "Lord Firebrand," that expression was strange enough, but we believe it could be explained, after all, by his earlier relations with Muscovite diplomacy, though such an explanation would reflect little credit on the memory of that able and powerful, but unprincipled statesman.

At all events, he was guilty of a fallacy both in the case of Poland and of Hungary, when endeavoring to make these countries appear simply as provinces of the respective empires governed by the houses of Romanoff and Hapsburg. Even partitioned as she had been among three powers, Poland had yet preserved distinct institutions of her own. In that part of Poland which was joined to Russia, the constitution of 1815, engrafted upon that of 1791, established representative government, with two houses of parliament and a responsible ministry, as well as a separate army organization—the monarch having the title of "King of Poland," and the administration being carried on, during his absence, by a viceroy. The rising which began at Warsaw on November 29, 1830, and which soon assumed the proportions of a war, could therefore, under no circumstances be regarded as a simple revolt of a province against an empire. It was the movement of a distinct nation against an oppressive ruler. Only, from the fact of his standing at the head also of another nation of vast military resources, the latter was able to crush the feebler, freedom-loving power.

So it was with Hungary. Although under the same rulers as the other countries comprised in the Austrian empire, Hungary, down to 1849, had been a separate kingdom, as regarded its constitution and the tenure of royal power. The confines of the realm were clearly marked, and its territory was girdled by a *cordon* of custom-houses, which formed a commercial line of demarcation, in addition to the political one

towards the German confederation. Hungary, therefore, could not be called a province of the Austrian Empire. The very name of *Kaiserthum* or *Kaiser-Staat* as applied to the whole of the Hapsburg dominions, only dates from the beginning of the present century, when Francis, emperor of Germany, was compelled, through the misfortunes of war in the struggle against Napoleon, to lay down his imperial German dignity, and thereupon, as a slight solace, assumed the title of Austrian emperor, or Kaiser. Constitutionally speaking, Hungary could not be affected thereby. For her, the Austrian emperor remained simply a king, albeit in some undefined way he had provided himself with a further title, which the folly of men is wont to regard as an appellation even superior to that of king.

Having boundaries, representative institutions, and a government of her own, though connected by dynastic and other relations with Austria proper, Hungary, in 1848-49, first strove to improve her own condition in the sense of greater parliamentary freedom, and of political equality among the various races that dwell within the realm. Royalty was not to be done away with, but only restricted in its privileges. Before resorting to the extreme step of taking the management of their affairs into their own hands, nations generally require some act of intolerable oppression or treachery to be committed by their rulers. That treachery was assuredly not wanting in the case indicated. It was the double-dealing policy of the Hapsburgs that drove the Hungarians into a war, during which the reigning house was declared to have forfeited its claims, and the way thus paved for a republic, which however fell under the weight of a double military attack from abroad, combined with reactionary race movements, fostered by imperial statecraft within.

It is here that we come upon the question of Pan-Slavism, of which the Czech question is simply a part. In 1840, the Germans of Vienna, the Hungarians, and the Italians, struggled against Hapsburg despotism. On their part the Czechian leaders, after having for a moment seemed to take up a position against the House of Austria in the sense of Pan-

Slavism, finally sided with that dynasty, and wrote the "Unity of the Imperial, Royal, and Apostolical Monarchy" on their banner—provided that Austria should be Slavonized as much as possible, and that in the black-yellow frame of the *Kaiser-Staat*, Czechism should occupy a prominent place.

In vain the popular leaders of Germany offered their hand for friendly co-operation against arbitrary dynastic rule. Decrees were issued in this spirit of conciliation, purporting that the German and the Slavonian inhabitants of Bohemia were to enjoy equal rights and equal liberties; that the use of the two languages in school, before the tribunals, in the administration, was to be a free one, according to local conditions and individual preferences. All laws of the Constituent National Assembly of Germany were to be promulgated in a twofold text. In fact, the *Grundrechte*, or Fundamental rights, which enabled the Czechs also to develop their nationality by providing them with the right of unlimited agitation, were published both in the German and in the Czechian languages.

But so fair an arrangement did not suit the Pan-Slavists at Prague. They preferred intriguing with the chiefs of Croatian hordes, such as Tellacic, with all kinds of Slavonian Vendeeans who combated the Hungarian Revolution, and with the Russian agents who worked in the background for the same end. They took their place in the *Reichstag* at Vienna on the right, with the conservatives, the feudalists, the ultramontanes, the political and clerical representatives of reaction. They conspired with the Court against the liberty-loving people of Vienna. When the court fled; when the storm of the revolution of October, 1848, broke loose, the trio of Czechian leaders, Messieurs Palacky, Riger, and Branner—(two German names in the Slavonian triumvirate!)—treacherously left the Assembly, and, in company with other Czechian secessionists, endeavored to form a counter-parliament at Brünn, in Moravia, in order to raise the black-yellow banner of reaction against the revolutionary standard of Vienna.

This was, truly, the spirit of the Vendée on the territory of Germany. Leagued with the Slavonian tribes of Hungary, upon whom the emissaries of the Kaiser and the Czar exerted

their joint efforts, the Czechians, in October, 1848, prepared the way for the imperial army of reaction. Bohemia and Moravia allowed the imperialist troops an unimpeded passage: Vienna was surrounded; and after a prolonged siege and struggle, the flood of despotism poured into the unhappy town. Then a St. Bartholomew of absolutism was enacted. In the *Aula*, the centre of the democratic movement of Vienna, the red-mouthed Seredzan, the half-savage brigand-soldier, brandished his yatagan. On the Brigittenan, Robert Blum was murdered. Day by day, the best friends of freedom were laid in ensanguined graves.

And as though this were not sufficient, the Czechian leaders, after the Reichstag had been adjourned to a town with a Slavonian-speaking population, demanded and carried their motion under the presence of the court-martial regime, that the sittings of the Assembly which had taken place during the popular movement of October, and at which they had not been present, should be declared to have been illegal, so that the "rupture with the revolution" should be formally expressed, and the brand of felony be impressed upon the corpses of those whom victorious Reaction had laid low. After the movement in German-Austria had thus been overthrown, Hungary, battling for independence and liberty was more fiercely travailed from within by local counter-insurrections, in which the passions of hostile races, kindled by imperial guile, ran riot at the expense of that freedom which all might have enjoyed.

In former times, aristocratic misrule had pressed upon subject races in Hungary. The revolutionary assembly, in that country too, decreed equality before the law, and common political rights. But the old school of crafty statesmen looked askance at this endeavor of regeneration. They felt that the levers with which they had so often divided, and thereby ruled, the Hungarian populations, were in danger of passing from their hands. Russia strove as much as lay in her to prevent the consolidation of Hungary, lest she herself should be effectually shut off from contact with these stray fragments of Slavonian races which serve her as an instrument where-

with to convulse neighboring states. The Pan-Slavist organization in Bohemia, which aims at the separation from Hungary, of the northwestern provinces of that realm, worked with might and main for a counter-revolutionary move in the Slovak, Croat, Servian, and Ruthene districts. It found a ready ally also among the Roumans, the majority of whom, albeit standing in no consanguinity with the Muscovites, were amenable to Russian influence through the similarity of creed.

In this manner the Hungarian revolution had been internally undermined before it fell under the weight of the combined armies of the Kaiser and the Czar. On the gallows at Arad, the hangmen now strung up eminent Magyar generals and statesmen by the dozen. Then arose—for the first time as a definite system—that imperialist doctrine which would not acknowledge any longer the distinctions between these several component parts of the Austrian empire—distinctions so broadly stamped upon them, either by the differences of national character, or by the influence of historical grouping. Henceforth, there was to be a centralized Austria, held together by iron bands of irresponsible rule, with no trace of popular liberties left standing. In return for the declaration resolved upon at Debreczin, which had pronounced the forfeiture of the crown of St. Stephen, by the house of Hapsburg-Lorraine, the Kaiser now declared the Hungarians to have forfeited their autonomy and their constitution through the act of rebellion. It was done on the so-called *Verwirkungstheorie*, to use the special phraseology of imperial officials.

Yet the scheme of triumphant reaction would not work. In the face of the victorious court the Viennese preserved an attitude of sullenness, the more galling because it formed so strong a contrast to the good-natured and forgiving temper of that pleasure-loving but withal free minded population. Year after year passed by, but the Viennese would still remember their martyrs. There is the only town in Europe which can boast of having, at the very time when oppression was rampant, resolved upon the erection of a monument worthy of the champions of the popular cause that fell in the street fights in the early part of 1848.

Even as the people of Vienna would not be weaned from their liberal aspirations, so the towns' population of Lombardy and Venice would not, after the failure of 1849, abandon their eager desire for a junction with their Italian brethren. In Hungary, also, public spirit was not broken by the colossal misfortune of Vilagos. The great capacity for self-government which that Eastern race, whose origin is to be traced to a nomadic chivalry, had displayed in an equal degree with nations boasting of an Anglo-Saxon descent, was still powerful enough to make the Hungarians bear up against the discouragement of the time.

It would lead us too far to show in detail how the Austrian government, with Prince Schwarzenberg at its head, first endeavored to enforce centralization at the point of the sword; how afterwards Herr von Schmerling sought to combine centralization with a bureaucratic constitutionalism; and how, lastly, the Hungarians obtained a restoration of their separate rights to an extent which placed the Kaiser in the position of a vanquished man.

But what, we may ask, was the attitude of the Czechs during all that time? So long as the Absolutistic regime lasted, they kept quiet! They may have desired a larger reward for the reactionary services done by them during the troublous epoch; but they did not put forth any distinct grievances. They were glad to see the Hungarians bowed down and the Germans punished. When the Schmerling constitution came, they were for a little while disconcerted. They acted the part of trimmers, turning now hither, now thither. But in proportion as the liberal, though centralistic section of the German population, seemed to gain the upper hand, the Czechs fell back upon the federalistic principle, endeavoring to contravene the new constitutional machinery.

This, no doubt, was done also by the Hungarians; but the conduct of the two is not to be compared. Priding themselves on a constitution nearly a thousand years old, the Hungarians would not receive from the hands and by the sovereign pleasure of a monarch that which they considered their imprescriptible right. A constitution thus arbitrarily

bestowed, they said, might be arbitrarily taken away. Their idea of a constitution was that of a compact, or covenant, somewhat like the ancient Arragonese constitution; the king being only a lawful king after having sworn to observe the fundamental law, and only remaining a king so long as he observed his part of the compact. The Schmerling notion of a constitution was that of a convenient machinery for raising money and passing enactments, with no "right of resistance" to illegal royal and imperial procedures attached to it.

The Czech leaders, however, would gladly have seen the continued violation of the Hungarian constitution had the Austrian government but humored their own inclinations by a federalistic policy. Federalism, in the Czech sense, is a word of large significance. It means the splitting up of that portion of Austria which had hitherto formed an integral part of Germany, for the benefit of Slavonism in every available hole and corner. It means, furthermore, a similar disintegration of the Magyar State, so as to render all the stray waifs of the Slavonian family, no matter how widely they may be apart in national characteristics and in speech, better amenable to the Moscow propaganda, which acknowledges the Czar as its natural head. If the Czechs had their way, they would tear up at once the political structure which is called Hungary; dividing it into some five or six provinces, or rather states, without any common Legislature. In this wise they would give the centrifugal forces their full swing, hoping that Russia would prove the centre of attraction.

These Russian leanings of Czechism have lately cropped out so much that public attention has been greatly awakened. It has been a well-known fact for a long time that the chief Czechian leaders, decorated as they are with the Russian order of St. Andrew, keep up close relations with Muscovite propagandists of the government section. Still, a shock was felt when, during the recent insurrection in Russian Poland (1863-64)—whilst all Europe sympathized with a nobly-struggling people—the most noted Slavonian agitators in Bohemia pronounced a verdict of condemnation against the Poles. It seemed as if the hand of the executioner, who had

already lifted the axe, were to be strengthened by an encouraging acclamation.

In harmony with this attitude of the Czech leaders was their famous pilgrimage, a short time after the overthrow of the Polish insurrection, to Moscow, where a great Slavonian Exhibition was held under autocratic auspices. There the world was informed that the Russian language ought henceforth to be the common medium for all Slave populations—the hymn in honor of the Czar their common national song. An absurd proposal, on the face of it—for the Slavonian tribes which are scattered over Hungary and Turkey, and partly also over the eastern border of Germany, differ as much from the Russians, and from each other, if not more, as the Germans, Danes, Norwegians, Swedes, Dutch, and English, do between themselves.

Still, we may learn from the eccentric proposal in question, in which quarter we have to seek for the prime mover of all this Pan-Slavist turmoil. Czech nationality, in the sense of an independent Bohemian kingdom, is nothing but a battering ram of Russian aggression. The German nation knows this well, and, in spite of a state of things which for the moment keeps its Austrian provinces separated from the main stock, is determined on not allowing a Zwing-Uri of Panslavism to be set up in what, after all, must be termed the very precincts of the Fatherland.

- ART. II.—2. Vie de Spinoza, par M. COLERUS. *Augmentée de beaucoup de Particularités.* Bruxelles.
2. B. de Spinoza. *Opera quæ supersunt Omnia; iterum edenda curavit, Præfationes, Vitam Auctoris, necnon Notitias, quæ ad historiam scriptorum pertinent Addidit.* H. E. G. PAULUS. Jenæ, 1801.
3. *Benedicite de Spinoza de Deo et Homine ejusque Felicitate Linæamenta. Atque Annotationes ad Tractandum Theologico-Policum.* Halæ ad Salom.
4. *Résutation Inédite de Spinoza.* Par LEIBNITZ. Précédée d'une Memoire, par FOUCHER DE CAREIL. Paris.

THE object of philosophy is to construct from logic and science something which shall serve men of intellect in place of the faith of the masses. There have been many efforts to build up systems upon which the soul could rest, and some of them have had supporters, who claimed to be satisfied with their position. It is possible that the spirit may be partially contented through the intellect, when the latter is the absorbing power, and not superior to the theories upon which it rests. Yet human knowledge is imperfect, and human reason defective, and every system based upon them must in time prove faulty.

Some kind of religious belief, even those who are called skeptics require. It is not always merely the common people who cannot get along without religious belief; as Voltaire says, "If you have a *bourgade* to govern, it is necessary that it shall have a religion." The souls of most men are *bourgades*, and require a religion for their government. In seeking for it, in searching the human mind and nature to find primary truth, as for all honest intellectual effort, some good must spring, with something that is deplorable. Truth may reside at the bottom of a well; at least only in comparative darkness, and *de profundis* are the stars visible to the naked eye. Every system constructed with effort and skill, with the design of furnishing a resting-place for our spiritual nature, deserves to be fairly examined

and respectfully treated, however defective we may, on due consideration, find its foundations to be. If it should prove too stable to be overthrown by our logic, we might admit that it was irrefutable, at least by us; yet the faith which we have accepted will still remain to us, illumining the most secret recesses of our spirits, unquenchable by any winds of doubt, and only temporarily obscured by mists of error.

The treatises of Benedict Spinoza are generally admitted to have exercised considerable influence. Bayle, it is true, denies that Spinoza ever had many followers;* yet many men of learning and celebrity have acknowledged themselves indebted to him. He was not the founder of a sect in religion; his works are too abstruse for popular comprehension; he claims no personal infallibility, no specially divine mission, no miraculous revelation. We are told that he desired that no sect should be called after his name. "For he says in the 25th chapter of the Appendix to the fourth book of Ethics, that those who would help others to the attainment of the supreme good, together with themselves, will not desire that their doctrine be called by their name; and where he is explaining what ambition is, he plainly taxes such as do this with being ambitious of glory."† Yet this philosophy has united with and modified other systems which appear to have had greater success. In character Spinoza is said to have been amiable; his private life is generally reported as blameless. He was never a successful man in a worldly sense, and seems to have devoted himself arduously to the study of philosophy, for the purpose of discovering truth.‡

The son of a Portuguese Jew, born in Holland, endowed with a searching intellect, with a spirit that could not rest satisfied without attempting to penetrate to the fundamental causes of things, Spinoza seems to have been without a country that he could regard as his own; he early found himself

* *Philos. Dict.*

† Preface to *Opera Posthuma*.

‡ His personal appearance could not have been attractive, if we are to believe the following; yet we may doubt the judgment of the garrulous chronicler as to what was *dismal* and *ominous*:

"Many persons who saw him have told me that he was a little man, of a yellowish complexion; that he had something dismal in his looks, and something ominous in his face."—Sequel to the *Menagiana*.

alienated from human sympathy, without a satisfying creed, and eventually without a Deity, for the God of his fathers, of Abraham, of Isaac, and of Jacob, ceased to content his soul. For a time he accepted the triune Deity of the Christian, but did not long rest in that faith. Yet some supreme object of adoration his religious nature must have, for he was truly "God-intoxicated." He felt in himself that he must be immortal; his spiritual sense must ground on the infinite, the everlasting. Fichte announced to his class that on the morrow he should create God; Spinoza proposed to himself a similar undertaking—rather he determined to apply himself diligently to an exploration of his soul and of nature in order to find the first cause, which he felt must somewhere exist.

The philosophy of Spinoza has been characterized as atheistic, and often as pantheistic. These terms do not satisfactorily represent his system; it surely was not atheistic. It is, in many of its prominent features, nearly identical with several systems which are called pantheistic, but contains much of a practical character that belongs especially to itself. In endeavoring to find a first cause, it is undoubtedly quite scientific to proceed,

"From nature up to nature's God."

The theological method is the opposite—*a priori*. Revelation being accepted, everything else is accounted for. But the skeptical mind will be continually questioning the evidences for the truth of revelation.

Sir William Hamilton has been endeavoring, and apparently not without success, to convince the world that the common-sense philosophy of his Scotch predecessors is not so absurd as has been supposed; but there is a sense common to all men which may be taken as the starting-point for a progressive system of metaphysics and ethics. The basis may be real even though we do not find the superstructure which those thinkers have built upon it at all admirable.

Spinoza endeavored to find a satisfactory starting-point. We imagine it was not so much to convince himself of the truth of his conclusions, that his speculations were at first undertaken, as to demonstrate their reasonableness to others.

To those who insist upon satisfying the intellect, resting nothing upon intuition, but making all answerable to logic, his method cannot be objectionable. He lays down certain axioms—*veræ ideæ*—and if their correctness be admitted, the rest, he believes, must certainly follow. Yet most readers, we assume, will accept or reject Spinoza's conclusions accordingly as they do or do not appeal to their intuitive convictions, or pre-established opinions, without reference to the laboriously-constructed scaffolding of logic which he has employed to assist in their erection. We will glance at these first principles, which we believe did not lead Spinoza to his final conclusions, and which will not help us to understand, or induce us to adopt them.

For the acceptance of the *veræ ideæ*, we are dependent upon something very like the common sense assumptions of Reid. "Veritas," he says, "index sui est et falsi." And again, "that I may know that I know, I must necessarily first know."*

In the *Ethics* he gives us a number of definitions, with explanations, of which two or three will serve as specimens :

"1. By a thing which is *causa sui*, its own cause, I mean a thing the essence of which involves the existence of it, or a thing which cannot be conceived, except as existing.

"3. By substance I mean what exists in itself and is conceived by itself, the conception of which, that is, does not involve the conception of anything else as the cause of it.

"6. God is a being absolutely infinite; a substance consisting of infinite attributes, each of which expresses his eternal and infinite essence."

We also give a couple of the axioms :

"1. All things that exist, exist either of themselves or in virtue of something else.

"2. What we cannot conceive of as existing in virtue of something else, we must conceive through and in itself."

What does Spinoza prove from these definitions and axioms? We are not quite sure that he proves anything, except that he

* "Ut sciam me scire, necessario debeo prius scire." And further, "Hinc patet quod certitudo nihil est præter ipsam essentiam objectivam." *De Emendatione Intellectus*.

had a most subtle intellect, and was a patient worker. What we want to get at is his doctrine, concerning the creation and the Creator, with which, we reaffirm, these carefully prepared axioms and the demonstrated theorems growing out of them, have really nothing to do, though our philosopher imagined they furnished the desired proof. The nature of substance, and our ideas of substance we do not care to discuss fully here; we are willing to believe our eyes and ears, and to rest content with our knowledge of knowledge, as far as it goes. Some of Spinoza's subordinate conclusions are interesting, as this concerning the reality of substance :

"If any one affirms that he has a clear, distinct—that is to say, a true—idea of substance, but that, nevertheless, he is uncertain whether any such substance exists, it is the same as if he were to affirm that he had a true idea, but yet was uncertain whether it was not false."

And thus he proceeds to demonstrate the existence of a God,—the "*causa immanens omnium*." He says in one of his letters that, "nothing is more clear than that, on the one hand, everything which exists is conceived by or under some attribute or other; that the more reality, therefore, a being or thing has, the more attributes must be assigned to it;" and "the more attributes I assign to a thing, the more I am forced to conceive it as existing."*

There is something in this, however we may carp at it. It reminds us of some of Poe's philosophic speculation, (and Poe had a mind for philosophy); what was jocosely called the guessing-method;—imagining every possible conception as an attribute of a thing, and then striking out what is inconsistent. By this method as well as by Spinoza's, it is easy to prove the existence of a God, for all attributes of perfection are consistent with our idea of Him.

We discover truth through the exercise of two faculties, imagination and doubt. They are two advocates, one sustaining the affirmative, the other the negative of every proposition. Reason decides between them, and gives judgment accordingly.

* Letter to De Vries.

What is God, according to the philosophy of Spinoza? He is not, as he would seem to be in the popular belief, a personal Being, stationed somewhere in space, looking upon his creation as something distinct from himself, yet in which he deigns to take an interest; acting fitfully; moved by prayers and by men's free-will acts, good or bad; capable of emotions of satisfaction or anger; establishing laws which act without his further agency; judging his creatures *finally*, when from his attribute of omniscience they must have been judged, and their destiny fixed before they were created. Is Spinozism more satisfactory than our customary belief? If it were, it would be more generally accepted. Neither is the Deity of Spinozism properly characterized as the soul of the universe. "The God of Spinoza is not attached to the world, he is the world itself; the intelligence which he accords him has nothing regulated, nothing ordained, it is only the knowledge of movements, of acts, of ideas, of forms, which are incessantly produced by a fatal necessity." *

This seems to us not different from the conclusions of Darwin and Huxley. Is it something for Spinozism that it reaches a point to which the investigations of the foremost men of science of our day have at last led? Not that we suppose a satisfactory theogony has been attained through scientific researches. There are doubtless many things in heaven and earth not yet dreamt of by philosophy or science. But there may be something in this philosophy and this science coming to the same conclusions two hundred years apart. Perhaps the Creator may yet be satisfactorily united to his universe; we may in time get some faint answer to the eternal wherefore of all ages, we may perceive a harmony and beauty in all that is done, and even be reconciled to evil, or believe in the final perfection of all without being accused of blasphemy; we may account for the present state of things without pretending to believe absurdities. For the present, we must not deny a personal Deity; neither must we be satisfied with conceiving him

* *Encyclopedie Moderne*, vol. III.

—as did Goethe—as a central intelligence in the heart of space.
As Schiller expresses it : *

The Maker rests unseen; retired, he veils
Himself in everlasting laws. And these,
Not him, the skeptic sees. "Wherefore a God?"
He cries; "the world suffices for itself!"
And not the Christian's adoration more
Him honors than this skeptic's blasphemy.

Don Carlos, Act III., Scene 10.

God, according to Spinozism, is the only *causa libera*; all else is bound by iron laws of necessity. For ourselves, we are to believe in fixed fate, but not at all in free will; we only act as we must. We, in our imperfection, give names to things, as contingency, free-agency, because we are obliged to adopt these partial ideas from necessity; but in reality there is no such thing. God is subject to the necessity of his own nature; he could not act differently from what he does, because he acts out himself. Yet he is free, and he only. All of his creatures act as imperfect parts of himself. †

Evil cannot be conceived as existing according to this philosophy. What we term evil is only our imperfect notion of a part of a perfect whole. God is perfect; nature, which is what we see of him must be perfect; but we, as imperfect beings, cannot see enough to perceive the universal harmony. Everything, every person is just what God intended it to be—just what it must be as a part of God. We see through a glass darkly. Like the water-wagtail of Montgomery, we imagine that everything was made for us; at least we perceive things only in their relations to ourselves. We are apt to end as we begin with a conception of the ego and the non-ego, as expressed in the formula of some of our modern philosophers.

* "Den Künstler wird man nicht gewahr, bescheiden
Verhüllt er sich in ewige Gesetze!
Die sieht der Freigeist, doch nicht ihn. Wozu
Ein Gott? sagt er: die Welt ist sich genug!
Und keines Christen Andacht hat ihn mehr,
Als dieses Friegeists Lästerung, gepriesen."

† *Tractatus Theologico-Politicus, c. iv., s. 4.*

We cannot resist the will of God, we cannot rebel against Him; if we do so, the act itself is from God, and willed by Him. Actions are good or bad, not positively, but in our conception, and as respects the nature of the agent. We do not ascribe moral qualities to the inferior animals, neither would a higher order of beings, probably, regard us as acting in any other way than as is clearly perceived we must. On the whole, and to express it popularly, we do the best we know how. Regarding a swarm of bees or a colony of ants, we should be greatly amused at a contemplative drone or a philosophic pismire, who should consider the workers of the hive or the ant-hill as free agents, and should attempt to account for their proceedings by a system of ethics or metaphysics. It is a foolish question which Spinoza here answers, yet it has been asked by those who should have known better:

"If I am asked why, then, all mankind were not created by God so as to be governed solely by reason? It was, I reply, because there was to God no lack of matter to create all things from the highest to the lowest grade of perfection; or, to speak more properly, because the laws of God's nature were ample enough to suffice for the production of all things which can be conceived by an infinite intelligence."*

He might as well have replied that it was to make fools ask questions, the answers to which, if given, they could by no means understand. A difficulty suggested by Blyenburg is more reasonable, though Spinoza's explanation will not, we fear, be found generally satisfactory. Blyenburg declares that if what the philosopher says be true, then bad men fulfil God's will as well as good. Spinoza answers:

"It is true that they fulfil it, yet not as the good, nor as well as the good, nor are they to be compared with them. The better a thing or a person is, the more there is in it or him of God's spirit, and the more he expresses God's will; while the bad, being without that divine love which arises from the knowledge of God, and through which alone we are called—in respect of our understandings—his servants, are but as instruments in the hand of the artificer; they serve unconsciously, and are consumed in the service."†

* Ethics.

† Correspondence with Blyenburg.

Again he is referred to Nero's murder of his mother Agrippina, and asked if his God is the cause of such things. He answers:

"God is the cause of all things which have reality. If you can show that evil, errors, crimes, express any real things, I agree readily that God is the cause of them; but I conceive myself to have proved that what constitutes the essence of evil is not a real thing at all, and that, therefore, God cannot be the cause of it. Nero's matricide was not crime, in so far as it was a positive outward act. Orestes also killed his mother; and we do not judge Orestes as we judge Nero. The crime of the latter lay in his being without pity, without obedience, without natural affection—*none of which things express any positive essence, but the absence of it*; and, therefore, God was not the cause of these, although he was the cause of the act and the intention."*

Spinoza, it is seen, was entirely consistent, and was not to be jostled from his position by any difficulties which could be raised. We do not expect, however, that Spinozism will ever be found a satisfactory basis for man's conduct in relation to his fellows. Men will continue to judge one another; laws will be made, and law-breakers will be punished. Spinoza admitted this, yet his system remains the same, and insists upon its own consistency! However we shall continue to regard each others' acts, and our own, as good or bad, as wise or unwise, and shall believe that in any given case we might have acted differently; and we shall draw lessons from our own experience and that of others, and imagine ourselves to be guided by principles so derived. We shall do thus, perhaps, because God so wills it, and we could not act differently if we willed, and we shall not will, except as God wills. It is a periphery of reasoning about which we whirl and do not advance. Meanwhile, what we must regard as the practical difficulties of life and of faith remain unsolved.

The pantheistic portion of Spinozism is by no means new; it is perhaps as old as religious speculation, for where or by whom it originated is undetermined. It was held by some most ancient sects of the Hindoos, and was in vogue among the

* Correspondence with Blyenburg.

Chinese. The doctrine of the Sadducees was similar, and from them a Mahometan sect, the Zindikites, derived their pantheistic tenets.* David of Dinant, in the thirteenth century, held that God and matter were identical, and Alexander, the Epicurean, declared that all things were essentially God.† This doctrine, as understood among the Romans, is well expressed by Seneca :

“ They mean the same Jupiter as we, the preserver and governor of the universe, or mind and spirit, the lord and artificer of this mundane fabric, to whom every appellation doth agree. Will you call him fate ? You will not be mistaken. It is he upon whom all things depend, the cause of causes. Will you name him providence ? You will be in the right. For it is he by whose care this world is so ordered that it goes on steadily and exerts its operations. Will you give him the name of nature ? You mistake not. For it is he from whom all things receive their beginning, by whose spirit we live. Will you call him the world ? You speak the truth. For he is all what you see, all diffused through all its parts, and supporting himself by his own power.”‡

It was also taught by Empedocles, and is thus expressed in the discourse of Cato :

Estne Dei sedes nisi terra, et pontus, et aer,
Et cælum et virtus ? Superos quid quaerimus ultra ?
Jupiter est quodcumque vides, quodcumque moveris. §

From the standpoint of Deity, as by his system we are led to conceive it, the position of Spinoza seems reasonable. Applied to men in their relations with each other, it is incredible. Relatively to his fellows, man is an imperfect being ; he is subject to changes, and should be induced to mend his ways.

If God is all, and all is God, why not for a speculative theory conceive of God as *imperfect* ; but as struggling toward perfection which, from his nature, he must eventually attain ? If the whole is perfect, the parts must be so,—relatively to the whole : so far Spinozism is reasonable. But the parts are not

* *Pietro della Valle*, t. iii, p. 394.

† *Albertus in I. Phys. Tract.* iii, c. xiii.

‡ *Seneca, Quaest. Natur.* l. ii, c. 14.

§ *Lucan, Pharsalia* l. ix, v. 578.

perfect to any possible conception of ours, and it is too much for our finite intelligence to believe them so. Shall we admit that there are two causes, the one perfect, the other imperfect; one good, the other evil? Then they must be both first causes; for evil cannot proceed from good; the nature of the parts cannot differ from that of the whole. If God is all perfect, all good, then all that emanates from him is good, and must ever remain so; for it could acquire no attributes which are not from him, from whom *all* is. Here we come back to Spinozism again.

It has always been difficult to reconcile God's goodness with the evidences of cruelty in the world. Animals, from the highest to the lowest, prey upon each other; some are formed expressly to subsist by the destruction of those weaker than themselves. Live and let live, is not the law of animated nature, but life is sustained at the expense of life. Many turn with horror from the contemplation of this state of things, and sometimes doubt if the Ruler of the world—whom we are told is omnipotent—can be good. Pain, we say, is a fact; and not all the systems of all the philosophers and theologians can dispose of it, or reconcile a benevolent nature to its existence. "O ye fools and blind!" says Spinozism, "pain exists but in your imaginations; it is only a notion of yours." Give us the proof; and proof, of a metaphysical kind, Spinoza will give us, but it does not satisfy. We want facts, material facts, which our dull comprehensions can penetrate. This, even, is not wanting, though not furnished by Spinoza, and our philosophy and Deity are not without justification. It is doubtful that animals suffer much in being destroyed by the carnivora; men may be eaten by lions and tigers without experiencing particularly unpleasant sensations. Such—or nearly to that point—is the testimony of Dr. Livingstone:

"Starting and looking half round, I saw the lion just in the act of springing upon me. I was upon a little height: he caught my shoulder as he sprung, and we both came to the ground below together. Growling horribly close to my ear, he shook me as a terrier dog shakes a rat. The shock produced a stupor similar to that which seems to be felt by a mouse after the first shake of the cat. It caused a sort of dreaminess,

in which there was no sense of pain or feeling of terror, though I was quite conscious of all that was happening. It was like what patients, partially under the influence of chloroform, describe, who see all the operation, but feel not the knife. This singular condition was not the result of any mental process. The shake annihilated fear, and allowed no sense of horror on looking round at the beast. *This peculiar state is probably produced in all animals killed by the carnivora; and, if so, is a merciful provision of our benevolent Creator for lessening the pain of death.*"*

To the same effect is the testimony of others who have barely escaped destruction by wild beasts. We see that it is possible to conceive that

"Whatever is, is right."

The universe again resolves itself into harmony in our understanding; and Spinozism is not altogether absurd. It is questionable if pain is a positive thing; if it is not a negative accompaniment to pleasure. A lesser degree of it is given as a suggestion to the instinct of self-preservation. Yet, when suffered, we believe that all whose souls have risen above it, who have fairly philosophized upon it, have found that there are sufficient compensations; that it is not impossible to conceive it as always beneficial. It is seldom to be voluntarily endured, and generally cannot be from a law of our nature. The power of the nerves to feel pain is limited; it can never overcome an active will—in other words, no one can suffer more than he is able to bear. Martyrs have perished joyfully in the flames or on the rack; religious enthusiasts of all ages have inflicted upon themselves the most fearful injuries, and remained apparently unconscious of suffering. It will be said that religious zeal raised these persons above physical consciousness; and we assert that the higher faculties of the soul, actively exerted, can at any time make any one indifferent to nervous sensation. This has been often exemplified on battle fields and in military hospitals. With a sufficient amount of spiritually exercised will, pain will be found a stimulus to our higher

* Travels in Africa.

mental qualities, bringing us something more than equal compensation.

Cicero discourses upon this subject in his usual admirable manner. He will not deny that pain is an evil, but ridicules Epicurus, and refutes the Stoics when they assert that it is not. "This argument," he says, "is a better one, and has more truth in it, that all things which nature abhors are to be looked upon as evil; that those which she approves of are to be considered as good."* Yet the wise man will rise above this as over all necessary ills.

"Wherefore, if, as you granted in the beginning, infamy is worse than pain, pain is certainly nothing; for while it appears to you base and unmanly to groan, cry out, lament, or faint under pain,—while you cherish notions of probity, dignity, honor, and keeping your eye on them refrain yourself—pain will certainly yield to virtue, and by the influence of imagination, will lose its whole force. For you must either admit that there is no such thing as virtue, or you must despise every kind of pain."†

The assertion that pain is, or may be, a blessing, will not grow into an article of popular faith, we apprehend. Neither Epicurus nor Spinoza could make a man with the gout believe himself favored in having such a disease. It would seem like an insult to say to a person suffering with a raging toothache, "Be virtuous and you will be happy;" though if he is superstitious, he may impute his present affliction to former transgressions, and certainly if it is due to a violation of the laws of health he will be right. But that he should continue to expose himself that he may have the luxury of feeling pain, no sane man will believe wise.

"The life we enjoy is the result of maternal agony; our very bread

* *Tusc. Disp.*, b. ii., 12.

† *Tusc. Disp.*, b. ii., 13. He goes further and shows virtue and courage to be identical. "Appellata est enim ex viro virtus; viri autem propria maxime est fortitudo. Cujus munera duo sunt maxima mortis, dolorisque, contemptio. Utendum est igitur his, si virtutis compotes, vel potius si viri volumus esse, quoniam a viris virtus nomen est mutata." *Ib.*, 18.

is only obtained after the evil and anguish of suffering myriads; there is not one atom of the knowledge we possess now which has not, in some century of the world or other, been wrung out of nature's secrets by the sweat of the brow, or the sweat of the heart. The very peace which we are enjoying at this present day, how has that been purchased? By the blood of heroes whose bodies are now lying mouldering in the trenches of a thousand battle-fields."*

To account by the Spinozic philosophy for the different notions of body and mind would seem to be not easy. Our conception of substance is not a mere delusion, we must believe; our bodies are a reality. If body and mind are two distinct things, how account for their union? Leibnitz had a theory which he called the "Harmonie Pré-établie," which was probably suggested by the writings of Spinoza. According to this, matter and mind are co-existent; bodies are formed, and minds found to exactly match them. Leibnitz illustrates his theory by supposing two watches so constructed as to run together perfectly. There are two ways in which this can be done. One is by having them both made so as to run in harmony, the other by having a skilled watchmaker to constantly oversee and regulate their movements. The one plan would illustrate the view of those who hold the Creator as continually busied in regulating the universe; the other view, which Leibnitz regards as more reasonable, is that the world was perfectly constructed in the beginning, and consequently needs no tinkering.†

This will help us to understand the doctrine of Spinoza. The body acts independently of the mind, not only in what we call the ordinary operations of nature, but in less easily-comprehensible particulars. The body does not affect the power of the mind as respects thought, nor does mind control body. Yet body is the *ideate* of mind, and whatsoever it does the mind perceives. They are, in fact, one and the same thing; one being with diverse qualities. What we call mind and what we call body, each does its own work. To comprehend this it may help us to consider the inferior animals and

* F. W. Robertson's Sermons, fifth series, xx.

† Leibnitz *Opera*, t. 1. p. 133.

their works, which, if we conceive them to be undirected by mind, are, perhaps, as wonderful, proportionately, as the operations of our more perfect bodies. "What body can or cannot do," says Spinoza, "no one has yet determined; body, *i.e.*, by the law of its own nature, and without assistance from mind. No one has so probed the human frame as to have detected all its functions and exhausted the list of them. There are powers exhibited by animals far exceeding human sagacity; and, again, feats are performed by somnambulists on which, in the waking state, the same persons would never venture—itsself a proof that body is able to accomplish what mind can only admire."

The unconscious operations of the body, it may be said, are as inexplicable as those we attribute to the workings of the mind. And we are brought, at length, to the problem of the principle of life, which is altogether insolvable by human reason; though Spinozism furnishes, doubtless, as rational a theory as can be adduced.

We should have liked to ask the philosopher whether the physical act of writing those treatises of his was made altogether independently of his mind? He would probably have answered that the two worked in perfect harmony, each independent of the other. Yet with this answer we should hardly be satisfied, for the plan of his work must have been a mental conception, and the impulse to put it in writing must have proceeded from the mind—such, at least, is the apprehension which our mind insists upon, and our body helps us to record the conclusions.

A thought grows out of the theory of the "*Harmonie Pré-établie*" which may be worthy of a passing notice. The body which the mind selects for itself, or which is selected for it, or whose particles arrange themselves in accordance with law for its uses, must be exactly adapted to it. Spinoza would say that they are one and the same thing under different manifestations. Then, if our ideas of loveliness and unloveliness, of excellence and imperfection, are correct, we can judge a person rightly by his corporeal form, and we are not confined to the features which, as we say, reveal the soul. For all his physical imper-

fections, even what are called hereditary diseases, he is responsible; or they are a part of him, even of the immortal; at least they reveal the nature of the entire being.

When the body is resolved into its original elements, what becomes of the mind, or soul, which accompanied it? Is that, too, resolved into its elements, becoming a part of the spiritual portion of Deity? Nearly to this—the *nirwana* of the Hindoos*—does Spinozism lead us—yet not quite. Some of our faculties perish utterly; what pertains to sense, to memory, to the imagination. What is God-like exists eternally. Some persons have in them nothing durable, and they shall be finally annihilated. Indeed, they never were anything but a delusion. We have existed before birth—those of us who have existed at all—and we shall exist after death.†

We find some difficulty in reconciling this with another declaration that “*Mens humana ipsum humanum corpus non cognoscit, nec ipsum existere scit, nisi per ideas affectionum quibus corpus afficitur.*”‡

And also, “*Mens se ipsam non cognoscit, nisi quatenus corporis affectionum ideas percipit.*” §

As a summary of the religious tendencies of Spinozism, we quote his declaration that “the mind of man being part of the Infinite intelligence, when we say that such a mind perceives this thing or that, we are, in fact, saying that God perceives it, not as He is infinite, but as He is represented by the nature of this or that idea; and similarly, when we say that a man does this or that action, we say that God does it, not as He is infinite, but as He is expressed in that man’s nature.” And after all, this is not materially different—though it associates the

* See the *Bhagavat Gita*.

† “*Sentimus experimurque,*” says Spinoza, “*nos aeternos esse. Nam mens non minus res illas sentit quas intelligendo concipit, quam quas in memoria habet. Mentis enim oculi quibus res videt observatque sunt ipsæ demonstrationes!*”

‡ “The human mind does not recognize the human body itself, neither know to exist, except through the ideas of the affections, by which the body is affected.” *Ethics*. Pars II. Prop. xix.

§ “The mind knows not itself, except so far as it perceives the ideas of the affections of the body.” Prop. xxiii.

parts of Deity more intimately in our conception—from the philosophy expressed in the familiar lines :

“ All are but parts of one harmonious whole,
Whose body nature is, and God the soul.”

What are the practical bearings of Spinozism upon our life and actions? If we receive into our natures this philosophy, in what direction will be our consequent development? It was for the purpose of self-direction that Spinoza speculated, and it was that others might be benefitted by his conclusions that he gave them to the world. We want to know how he would have us act that our condition may be bettered. Spinoza did not believe in total depravity, nor in the sinfulness of human nature at all. The tendencies of our souls are in the right direction; as God wills them to be; still we are susceptible of improvement. “Most people,” he says, “deride or vilify their nature; it is a better thing to endeavor to understand it.” With this sentiment no enlightened person at the present day will quarrel, we opine. We wish to understand our nature, and shall be thankful to any one who will assist us to do so. “However extravagant my proceeding may be thought,” says Spinoza, “I propose to analyze the properties of that nature as if it were a mathematical figure.” It is a difficult problem which he undertakes to solve, but he does it in a masterly manner.

Mind is not to be regarded as a faculty, but merely as an act, or an idea corresponding to certain affections of the body. All forms of consciousness, or sensation, are comprehended under the notion of mind. The mind, like the body, is composed of many small portions, and the two are united by the relations of these component parts. There are many divine inclinations of body and mind; we are to balance and harmonize these to attain the most perfect development of which we are capable.

Spinozism, like all systems where the attainment of truth is the end of speculation, comes round to the point of accepting the dictates of what we call conscience, as the guide of life. All philosophies, all sincere religious systems, ancient or modern,

accept the same conclusion. The difficulty seems to be in deciding where there may be differences of perception as to what is right. "Happiness," says Spinoza, "is not the reward of virtue, but virtue itself." Whatever makes us happy, that is good. We may reverse the old maxim and say, be happy and you will show yourself to be good. This certainly is a pleasing conclusion, and one which we ought all joyfully to accept, if we can. It is a rule which an unwarped nature could make no mistakes in following. In attempting to make happiness consequent upon virtuous behavior, we may be deceived as to the nature of our actions. But let us study our consciousness as to the effect which each act has upon us, making us happy or unhappy, and we cannot go wrong, if conscience is reliable.

Accepting all as from God, and a part of God, we shall seek the happiness of all. To love God is to love all manifestations of Him, and in this love we shall all be happy. We shall not, if we adopt Spinozism, look upon evil as a thing to be studied and avoided; we shall consider only the good and aspire to it. "The wise man will not speak in society of his neighbors' faults, and sparingly of human nature; but he will speak largely of human virtue and human power, and of the means by which that nature can best be perfected, so to lead men to put away that fear and aversion with which they look on goodness, and learn with relieved hearts to love and desire it."

Goethe declared that he could not but find satisfaction in a system which led to conclusions such as are expressed in the Spinozic question, "If I love thee, what is that to thee?" It is difficult for our selfish human nature to accept practically the beautiful sentiment thus expressed, but Christianity leads to the same point. "He who loves God," continues Spinoza, "will not desire that God should love him in return with any partial or particular affection, for that is to desire that God for his sake should change His everlasting nature and become lower than himself."

Accepting Spinozism, we could not be uncharitable. The bad in our fellows, we should say, is their misfortune, rather than their fault. If they knew better they would behave better.

The laws governing human conduct are as inexorable as those which keep the planets in their orbits. As knowledge increases—that is, as God reveals or perfects himself—evil will disappear. From immoderate desire, from ignorance of the consequences of indulgence, arise most of the ills of life. When we know what, and how much of a thing is good for us, we shall govern ourselves accordingly, and escape the penalties by which we are now overtaken. “*Mens humana, quaedam agit, quaedam vero patitur.*” We are passive beings in our ignorance; but where we act upon knowledge we are positive and may be considered as independent. Whatever we really do as independent beings is good, a declaration to which none of us will object, can we but be persuaded of its truth.

By the laws of our nature each is striving after what will conduce to his development. The misfortune is, that like persons nearly starved when offered food, we ignorantly over-indulge our appetites, and suffer in consequence. It is right that we should desire, and inevitable that we should seek to satisfy our cravings, for only thus can we advance. We may, however, indulge one appetite so as to strengthen one part at the expense of the whole. If we love God, we shall seek after and attain balanced perfection and unalloyed happiness. If we are wise we shall not be unduly swayed by passion; we shall calmly accept what God grants us, knowing that more or less would be injurious. We cannot fear, for nothing can happen to us except what is willed by a benevolent Deity; we shall not hate, for such a sentiment is incompatible with this faith; we shall not concern ourselves about the future, for that is arranged for us by divine beneficence.

Spinozism is certainly a peaceful faith; it is also a joyous one. It teaches us to look upon nature as something divine. The world is a temple for worship—rather, it is itself an object of worship. The human body in all its parts and functions, human nature in all its manifestations, demand our reverence, for they are expressions of Deity. We tolerate all creeds, all efforts to express the adoration which should be felt by all for everything. Even fetichism is respectable; rocks, mountains, trees, stars and suns are adorable, for all are God.

Looking upon our fellow-beings, we shall see only what is good in them; what is not good, is only a passive quality, a negation, or imperfection. What is good we shall love; what is not good exists not. The vacuums, we may hope, will be filled up in time; if not, those we cannot love will cease to be, and in a future state there will be nothing unloveable.

Spinoza's practical conclusions have in them much that is admirable. Yet his philosophy, as a system, may be and generally is regarded as a failure, notwithstanding that his logic is usually accurate and subtle. He has been refuted by many Christian and infidel philosophers—by Bonlainvilliers, Fenelon, Velthuyse, Poiret, Leibnitz, Voltaire* and others. Yet many men of excellent judgment—like Goethe—have adopted his tenets, and confessed themselves greatly indebted to them. His theories, being built up altogether upon logic and science, must necessarily be undermined by the advancement of knowledge. No system, merely human, can long endure, or ever prove entirely satisfying.

ART. III.—1. *Répertoire Bibliographique Universel*, par GABRIEL PEIGNOT. Paris, 1812.

2. *Auteurs déguisés sous des noms étrangers, empruntés, supposés, feints à plaisir, abrégés, chiffrés, renversés, retournés, ou changés d'une langue en autre*, par ADRIEN BAILLET. Paris, 1690.

3. *Dictionnaire des ouvrages anonymes et pseudonymes, composés, traduits, ou publiés en français, avec les noms des auteurs, traducteurs, et éditeurs, accompagné de notes historiques et critiques*, par ANTOINE-ALEXANDRE BARBIER, bibliothécaire du conseil d'Etat. Paris, 1806-8.

* Voltaire's summing up of Spinoza is characteristically pointed and effective: "Vous êtes très confus, Baruch Spinoza: mais êtes-vous aussi dangereux qu'on le dit? Je soutiens que non; et ma raison c'est que vous êtes confus, que vous avez écrit en mauvais latin, et qu'il n'y a pas dix personnes en Europe que vous lisent d'un bout à l'autre, quoiqu'on vous ait traduit en français."

4. *Bibliotheca anonymorum et pseudonymorum detectorum*, JOHANNIS CHRISTOPHERI MYLI, cum prefatione GOTTLIEB STALLII. Hamburg, 1740.
5. *Theatrum Anonymorum et Pseudonymorum*, VINCENTII PLACCII, edente FABRICIO: MATTHIAS DREYER. 2 vols. Hamburg, 1708.

FEW are aware of the extent and variety of anonymous literature. In the works, the names of which are at the head of this article, many thousands of anonymous works and of authors writing under feigned names are mentioned. Mylius, who was a librarian at Jena, in Prussia, at the beginning of the last century, gave much attention to the subject, but he confined his researches to Latin, German, and French authors and works, yet he alone discovered 3,200, of which number 1,700 were French. His work appeared in 1740, but his labors have been taken up by others since that time and the list of anonymous books is now incredibly long. The large work of Vincentius Placcius, originally published in 1674, was in two large folio volumes: but the edition of it subsequently given to the world by John Albert Fabricius, in 1708, was very much enlarged; it contained the names of 6,000 anonyms and pseudonyms, French, English, Dutch, German, Italian, Latin, Spanish, Hebrew, etc.; and the subjects of which they treated were as various. Theology and biblical literature furnished a very large proportion of them. In fact, these two branches of study have been distinguished by special attention from these learned investigators of literary curiosities, and voluminous treatises have been written thereon. We might mention, among others, those of John Deckherr,* Gabriel Graddeck,† John Christopher Wolf,‡ and Andreas Stiernmann.¶ The Germans and the French have taken the lead in this species of investigation; the English have taken but little interest in it;

* *De Scriptis adespotis, pseudepigraphis et suppositiis conjecturae*. Amsterdam, 1686.

† *Pseudonymorum hebraicorum Hexacontas*.

‡ *Notitiæ de scriptis hebræorum anonymis*.

¶ *Anonymorum ex scriptoribus gentis suiogothicæ Centuria prima*.

the Italians have done somewhat, but nothing to be compared with the patient labors of their neighbors north of the Alps. The most noted Italians in this department of literature are Giovanni Seneso* and Cajetano Giardina.† But of late years the subject appears to have excited but little interest. No work of such magnitude or patient research as that of Placcius, Mylius, Barbier, or Baillet, so far as we are aware, (except Quérard's hereafter mentioned,) has appeared, although the amount of anonymous and pseudonymous writing has been enormous within the last half century. When we refer to the daily press of this country alone, with its thousands of anonymous editorials, it will be seen what a vast field of labor is opened up; to say nothing of the papers, magazines, reviews, and other periodical publications of Great Britain, France, Germany, and the rest of Europe, wherein anonymous writing is the rule, pseudonymous common, and (excepting in France) avowed authorship rare.

It is well, in discussing a subject, to have a clear understanding as to the meaning of the terms to be used in it. We shall therefore premise that the word "anonymous" will be used in its strict sense, as meaning "without a name." The word "pseudonymous," which in Greek signifies "falsely named," will be applied either to authors who have published works under a false name, or to works which have appeared under a suppositious one. Pseudonyms are sometimes qualified as "allonyms," "heteronyms," and "cryptonyms," but all these definitions come to very nearly the same thing. In general the word "pseudonym" is suited to those who affix to their works a fictitious name invented at will. It will not, however, strictly apply to those who have amused themselves with or been guilty of literary forgeries or impostures, or imitations of other authors, or spurious editions, or fabrications of authorities. Each of these, of which there are many instances, must stand on their own merits or demerits. They form, however, a most interest-

* *La Visiera olzata Hecatoste di scrittori, che vaghi d'andare in Maschera fuor del tempo di carusuale sono scoperti.*

† *De recta methodo citandi auctores et auctoritates, animadversiones criticæ, quibus de pseudonymis plagiaris et anonymis cognitiones accedunt.*

ing class of literary curiosities, and a volume might easily be written concerning them. There is yet another curious class to which the term "pseudographer" will not apply, viz. : those who cite authorities which are yet to come into existence. Of these, the late Robert C. Sands, of the New York Commercial Advertiser, was a remarkable example. He had a propensity for innocent and playful literary mischief. It was his sport to excite public curiosity by giving extracts, highly spiced with fashionable allusions and satire, from "the forthcoming novel," which novel, in truth, was, and is yet to be written ; or else to entice some unhappy wight into a literary or historical newspaper discussion, then to combat him anonymously, or, under the mask of a brother editor, to overwhelm him with history, facts, quotations, and authorities, all manufactured for the occasion. One instance of this occurred in relation to a controversy about the material of the Grecian crown of victory. Several young gentlemen, fresh from college, had exhausted all their learning on the subject, till Sands grew tired of seeing so much scholarship wasted, and ended the controversy by an essay filled with learning, chiefly fabricated by himself for the occasion, and resting mainly on a passage in Pausanias, quoted in the original Greek, for which it is in vain to look in any edition of that author, ancient or modern.*

Some authors have gone further than Sands did : they have announced titles of works which they stated they were preparing for the press, but of which nothing but the titles was ever written. Even Paschal, the historiographer of France, condescended to such trifling ; but it is said he had a motive in doing it, which was that his pension for writing the history of France might not be stopped ; and yet, when he died, his historical labors were found not to exceed six pages ! But few have been so fortunate as he was.

Varillas was another French historian guilty of impositions on the public, through the medium of pretended citations of titles, instructions, letters, and memoirs, all of them his own

* *The writings of Robert C. Sands in prose and verse.* 2 vols. New York 1834. Introductory Memoir, p. 17.

inventing. He gave his conjectures as facts, while he quoted at random his pretended authorities. For a time he enjoyed considerable reputation as a historian, which, perhaps, was mainly owing to his constant professions of sincerity and of deep research; but at length he was suspected, and then discovered and exposed.* He may be classed among the literary impostors as well as the pseudographers. But forgeries and impostures, such as these, and as those of Samuel Ireland with regard to Shakespeare, do not properly come under the head of pseudonymic writings.

Nor do literary liars merit classification with pseudonymists. Anniius of Viterbo, master of the palace under Pope Alexander VI., was a great sinner in this way. He pretended that he had discovered the genuine works of Sanchaniatho, Manetho, Berasus, and others, of which only fragments are in existence, and he published seventeen books of antiquities; but he never would admit that he was a forger, declaring that he had found these works buried in the earth, though he never had any manuscripts to produce.

At the close of the last century, one Giuseppe Vella, a Sicilian, pretended that he possessed seventeen of the lost books of Livy in Arabic, and the history of Sicily during the Arabic period. In proof of this he exhibited some Arabic manuscripts, which, however, when examined, were found not to contain a syllable of what he said. The history of this man's impostures is a very singular one. A more daring literary impostor never existed.†

M. Barbier says: "It would be easy for me to prove that in every library composed of useful books, one-third of them have no indication of the authors, translators, or editors."‡ This is probably an exaggeration, yet no doubt the number is very large, and the proper classification of them has always been a

* See his *Histoire de Charles IX.* and *Histoire Secrète de la Maison de Medicis.*

† A full account of him is given in D'Israeli's *Curiosities of Literature*, tit. "Literary Impostures."

‡ *Dictionnaire des ouvrages anonymes. Discours préliminaire.* "Il me serait facile de prouver que dans toute bibliothèque composée d'ouvrages utiles il en existe un tiers sans indication d'auteurs, traducteurs, ou éditeurs."

source of trouble to librarians and bibliographers. History tells us that in some instances persons using a *nom de plume* instead of their own have got into trouble. The Council of Trent decreed that no book should be published concerning religion or sacred things, without the name of the author. This decree was confirmed in France by a law of Henry II., in 1547. In 1572 Charles IX. signed an ordinance forbidding all disguising of the name or the place of printing. An edict of Louis XIII., issued in 1626, forbids the printing of any book, letter, harangue, or other writing, "without the name of the author": but the Parliament which registered this law, restricted it to works concerning religion and affairs of state. Pope Clement VIII. modified the decrees of his predecessors by ordaining that "only those books should be condemned which contained doctrine manifestly bad, or of suspected faith or hurtful to morals. And where the author was unknown, or his name concealed for just cause, the name of the examining bishop or inquisitor should be written." The pope was of opinion that anonymous publication was often resorted to as a means of procuring the opinion of the public on a work, unbiassed by any personal considerations; and he knew that "often learned and holy men had published very good books without declaring their names, so that the church might profit therefrom and they avoid vain-glory."

During the days of the French republic the National Assembly passed a law by which the writers in public journals were compelled to sign their articles. This law very seriously affected the independence and dignity of the press in France. But the laws passed under Charles X., Louis Philippe, and Napoleon III., went very nearly to the extent of annihilating the press altogether; at all events they reduced it to such a condition that it could not without imminent risk of suppression, fine, and imprisonment, express any sentiments at all hostile to the government. The anonymous system was most rigorously prohibited. M. Gabriel Peignot has taken the pains to compile a list and a history of works condemned to the flames by the Church and the State. This book forms a curious sequel to his *Répertoire*.

The learned French author before mentioned, M. A. Barbier,

was indefatigable in his researches into anonymous and pseudonymous literature. In his great work, the *Dictionnaire des Ouvrages Anonymes et Pseudonymes*, he has collected the names of nearly 24,000 anonymous works, with notes, giving a brief account of many of them. And to this he has added a list of upwards of 2,000 authors who have used *noms de plume*, and adding these to another list of anonymous writers compiled by him, he has given to the world about 17,000 names of persons of all nations who have contributed to this department of literature. He certainly takes precedence of all others who have labored in the same field, for, in addition to his great Dictionary, he was the author of nine other works of an analogous character. M. Barbier was also a constant contributor to periodicals, reviews and encyclopædias. He was completely under the domination of the *cacoethes scribendi*, and he might fairly have said of himself as the poet, John Gower, did of his own career :

"Dum potui, scripsi, sed nunc. quia curva senectus

"Turbavit sensus, scripta relinquo scholis." *

He died in 1825, and his eldest son added a biographical memoir of him to the *Dictionnaire*. In the course of this he pays the following tribute to his father's learning and industry : "Sa perte a été d'autant plus vivement sentie dans la république des lettres que ce qu'il a écrit n'est qu'une faible partie de ce que promettait encore l'étendue de ses connaissances. Une plus longue carrière lui eut permis sans doute d'ajouter à ses importantes productions beaucoup d'autres ouvrages dont il est à craindre que nous ne soyons privés, parce qu'ils exigeaient des recherches sans nombre, et toute la vaste erudition qu'il avait acquise au prix de tant de veilles." †

M. Louis Barbier was mistaken, to a certain extent, in supposing that the requisite researches to carry on the work would not be forthcoming, for his father has found a successor equally

* Todd's *Illustrations of Gower*, XVII, 88.

† Notice biographique et littéraire. See vol. 4, of the *Dictionnaire des Ouvrages Anonymes*, p. xxi.

laborious in Joseph Marie Quérard, whose recent work * has continued the catalogue down to the present day, and added many hundreds of additional names.

In this work Mr. Quérard treats of all persons who have written in French, in all parts of Europe, and have disguised themselves under anagrams, asteronyms, cryptonyms, initials, literary names, pseudonyms, facetious or strange, etc.† He brings forward several thousand names, and it really would seem that this kind of writing was the rule, and that putting one's name to a work was the exception. Mr. Ralph Thomas, under the anagram of Olphar Hamst, about two years ago, produced a work on the pseudonyms of modern and living authors, and they amount to about 2,000.‡ But it should be known that sometimes an author adopts several *noms de plume*, each one suited to the particular work in hand. Thus, Voltaire appears under no fewer than ninety-five pseudonyms, and nine writers falsely affixed his name to their works. Zadkiel, the seer, would himself be puzzled to tell where all this mystification ends, though he has for years dealt in it, and few recognize Richard J. Morrison under that prophetic title. Shakespeare makes his clowns quote from fictitious authors. One of them says to Olivia, "For what says Quinapalus? Better a witty fool than a foolish wit."§

M. Barbier attached a wider signification to the word "anonymous" than others do, or than we have done. He adopted the rule that all works should be considered anonymous if the name of the author did not appear on the frontispiece. Sometimes the name of the author is found at the end of a dedicatory epistle, or in a preface, or in the certificate of the approval of the censor, or in the body of the license for printing, or following that license. One might, therefore, distinguish

* *Supercheries littéraires dévoilées*, 3 vols. Second Edition by M. M. Brunet and Jannet, Paris, 1870.

† "Galerie des écrivains Français de toute l'Europe, qui se sont déguisés sous des anagrammes, des asteronymes, des cryptonymes, des noms littéraires des pseudonymes, facetieux ou bizarres," etc.

‡ *Handbook of fictitious names*, London, 1868.

§ *Twelfth Night*, Act I, Scene v.

between different kinds of anonymous works; but the custom, he says, is to class them all together, and to refer solely to the frontispiece to decide the point.* This definition differs from that given in the Dictionary of the French Academy, and it does not give the correct idea of what an anonymous work really is. According to the Academy, the word "anonymous" applies only to works whose authors are unknown, but M. Barbier offered his rule as the result of labor bestowed upon a multitude of works whose authors' names, though found in the books, are not mentioned in the frontispiece. It must be confessed that his plan is an arbitrary one: he offers no valid reason for it, and he abandoned it in the last edition of his Dictionary.†

Pseudonymic writing has come into vogue in England and America, chiefly during the present and preceding generation. In the last century the use of pseudonyms was rare. The best known and remembered is that of "Junius." In their time those famous letters of Junius caused a great sensation by reason of the audacity of the attacks made in them on the British ministers, but it may well be questioned whether they would have survived to posterity had it not been for the secrecy so inviolably kept as to their authorship. This adroit baffling of every effort made by the British government to discover the author, and the uncertainty which has attended the results of all subsequent investigations of the subject, have cast an air of mystery over it which will probably long render it attractive, and invest it with a literary importance to which the merits of the letters themselves, although undoubtedly great, do not entitle it. "Candour," has been generally believed to be identical with "Junius," and both are credited to Sir Philip Francis on very good grounds, with which, however, we are not at present concerned. The point to be dwelt upon is the success which attended the adoption of a *nom de plume* in Sir Philip's case when it is morally certain that had he avowed

*"Mais l'usage est de les ramener toutes à une seule, et de s'en rapporter au frontispice pour la déterminer." (Discours préliminaire, § 1.)

† J'ai retranché beaucoup d'articles de ce genre dans la nouvelle édition de ce Dictionnaire. (Ibid, note nouvelle.)

himself the author of the letters of "Junius" and "Candour," he would have felt the full weight of the vindictiveness of the British government. The nation at large was a gainer by his fearless expression of opinion on the tyrannical acts of the Duke of Grafton and Lord North, though no great praise for courage can be given to the denouncer who skulks behind a screen.

To our thinking a far more illustrious specimen of pseudonymic writing is to be found in Chatterton's poems of the Monk Rowley, under which disguise the too sensitive and unfortunate youth hoped to shelter himself from the ferocity of the critics; though there are some who think that the pretended manuscripts of Rowley were not wholly fictitious.* The assumption of a pseudonym for purely literary purposes stands on a very different footing from the assumption of it for political purposes. The one very often adds to the pleasing effect of a work, while the other serves as a mere screen for the author. We have an affectionate remembrance of "Sir Roger de Coverley" and "Will. Honeycomb," the taciturn "Spectator," and the reflective "Citizen of the World;" they rise up before our mind's eye as old friends, while "Martinus Scriblerus," "M. B. Drapier," and "Isaac Bickerstaff" represent the misanthropical cynic imbued with the most terrible severity of sarcasm. There is nothing attractive about them.

"The Author of Waverley" has much to answer for in giving popularity to pseudonyms. For as all the world was on the *qui vive* to find out "The Great Unknown," so imitators were not wanting. "Charlotte Elizabeth," "Barry Cornwall," "Elia," "Boz," "The author of Pelham," "Currer Bell," "George Eliot," "Jeames Yellowplush," "Peter Plymley," "Ingoldsby," "Festus," "Delta," "Felix Summerly" and "Peter Parley," followed in quick succession; and a host of humorists have sought to add to their reputation for facetiousness by the singularity of their *noms de plume*. It is, however, in the United States that the practice has attained to its greatest luxuriance. In England, the aspirants for pseudonymic celebrity content themselves with enigmatical names like "Ouida," "Silverpen," "Beth-

* See Tyrwhitt's Vindication of his Appendix to Chatterton's Poems.

el," or with those of which the sex cannot be determined, as "Cur-rer Bell," "Acton Bell," "Ellis Bell," "F. G. Trafford;" or with high-sounding ones, like "Pisistratus Caxton," "Historicus," "Owen Meredith," "Cornelius O'Dowd," "Guy Livingstone," "Michael Angelo Titmarsh," "Margaret Maitland," "Father Prout," "Alfred Crowquill," "Cyril Thornton." But the imagination of the natives of the great republic is more exuberant, and gives vent to itself under the guise of "Fanny Fern," "Jennie June," "Hattie Hateful," "Paul Parallel," "Oliver Optic," "Timothy Titcomb," "Old Nick," "Yuba Dam," "Sam Slick," "Squibob," "Doesticks," "Mrs. Partington," "John Phoenix," "Josh Billings," "Mark Twain," "Artemus Ward," "Petroleum V. Nasby," "John Quill," "Corry O'Lanus," "Deacon Kurtz," "Phazma," and "Ned Buntline." Some prefer a dash of the learned in their designations: such are "Orpheus C. Kerr," "Meister Karl," "Carl Benson," "Porte-Crayon;" and some select the romantic, as "Grace Greenwood," "Grace Egerton," "Barry Gray," "Marion Harland," "Eliza Pelling," "Walter Barrett, clerk," and "Manhattan."

Initials, pure and simple, have never acquired extensive popularity. "L. E. L." and "S. G. O." (Letitia Elizabeth Landon, and Sydney Godolphin Osborne) made good use of them, but they appear to be too vague to be relied upon for identification. A thousand persons may have the same initials, and, besides, they do not distinguish the sex of the owners of them; for L. E. L. may just as well stand for Lewis Edward Lawrence, and S. G. O. for Sarah Georgina Oliver. Hence, the preference for names, fantastic, romantic, and otherwise. In such a case one might say to the author so concealed, "'Tis but thy name which is thine enemy." And, indeed, there might be but too much justice in the application of the amorous Juliet's remark where the pseudonymic holds out expectations of wit or wisdom which are not realized. There comes a time, too, when the public wearies of a name, and that is when it but heralds reiteration of what has gone before; and in this respect some of the popular favorites of the day would do well to be wise in time, and having reaped their harvest of fame and its rewards, take off the mask and let the world see the

man as he is. "Artemus Ward" could not have played the showman for ever, and when "Hans Breitman" comes down from his balloon he will be prudent to rest on his laurels.

If distinguished names will sanction a practice, the use of pseudonyms stands on unimpeachable ground, for some of the most eminent writers have resorted to it. The custom can bring testimony on its own behalf from the 14th century, when "Piers Plowman," by his "Vision" and "Creed," angered the whole body of church and state in England. He was the Junius of his day, save that he wrote in rhyme while the other was content with prose. The author exposed, in allegory, the existing abuses of society, and inculcated the private and public duties of the clergy and the laity. It is generally believed that he was Robert Longland or Langland, a secular priest, and one of the first disciples of Wickliff; but he so well concealed his identity with "Piers Plowman" as to escape the vengeance of those whom he satirized; and in this respect there is parallelism between him and "Junius." In modern times the most eminent writers, male and female, have patronized pseudonyms. It will be sufficient to mention Charles Lamb ("Elia"), Dickens ("Boz"), Proctor ("Barry Cornwall"), Lever ("Harry Lorrequer" and "Cornelius O'Dowd"), E. R. Bulwer Lytton ("Owen Meredith"), Rev. R. H. Barham ("Thomas Ingoldsby"), Miss Evans ("George Eliot"), Madame Dudevant ("George Sand"), Sidney Smith ("Peter Plymley"), F. Mahony ("Father Prout"), Professor Wilson ("Christopher North"), Lord Lytton ("Pisistratus Caxton"), and that most prolific of all writers, Samuel G. Goodrich ("Peter Parley"), whose works are sold by the hundred thousand.

It is observable that the use of pseudonyms has been resorted to mainly in those branches of literature wherein the follies and vices of mankind have formed the prominent topic of discussion, as is the case with novels, satires, poetry of the didactic class, and light literature generally. Rarely is it seen in serious works, but it is not uncommon among artists. The late distinguished painter, Daniel Maclise, assumed the name of "Alfred Croquis," which seems to be a modification of "Alfred Croquill," the pseudonymic of Alfred

H. Forrester, the humorous illustrator of Colburn's Magazine, and of some of the works of Theodore Hook, Dickens, Maginn, "Tom Ingoldsby," "Father Prout," Punch, and the London Illustrated News. The late admirable artist, Robert Seymour, who may be said to have given a physical shape to Dickens' Mr. Samuel Pickwick, seems also to have made use of the name "Alfred Crowquill;" it evidently possesses attractions for artists, since we find three distinguished ones using it. "Phiz" is another pseudonymic in use with the brethren of the humorous pencil.

Among writers of the present day the ruling motive for obtruding themselves before the public is the desire of celebrity, or, at all events, notoriety. To be talked about, interviewed, criticised, fêted, praised, and well paid;—these are the modern stimulants of literature. It is not because a man has something new to say which may amuse or benefit the world, or that he feels within him that divine afflatus which impels him to give utterance to that which is in his thoughts, irrespectively of fame or reward, that he now-a-days rushes into print. Hence the world is flooded with a mass of literature which it is fearful to contemplate. But in the old scholastic days it was not so. In their quiet cloisters and libraries the thinkers and writers of former times studied out great works, which they afterwards gave to the world gratuitously, frequently withholding their own names or assuming fictitious ones. Quite a voluminous history of these men might be written,—noble recluses, who were content to be merely the sowers of knowledge, leaving to those who came after them the reaping of the harvest. In the middle ages no work enjoyed greater popularity than the *Imitatio Christi*. This famous book found its way into thousands of homes and hearts, and was read from one end of Europe to the other. Yet to this day it is uncertain who was the author of it. The world at large attributed it to St. Thomas à Kempis; but it has been contended that it was originally written in French by a person named Gersen, or Gerson, and that Kempis only translated it into Latin. There has been much dispute on this subject, and it sustains our assertion that during the middle ages such works appeared, as it were, gra-

tuitously, and without the object of gaining fame or money thereby.*

It would not be difficult to cite a few more equally remarkable instances of this anonymous authorship. In the 13th century there was a work called "The Nine Rocks," which was in much vogue among the Beghards and the Brethren of free Spirit, who were very numerous in Germany and the Low Countries. In such reverence was this book held by them that it was of almost equal authority with the Bible in their estimation, yet the author of it is entirely unknown. In the following century Henry Suso, a Dominican monk, and one of the most celebrated mystic writers, composed a work concerning the nine rocks, or steps by which the divine man ascended to Deity; but this book is entirely different from that which was in such high esteem among the Beghards. Of the origin of the latter all that is known was discovered in an ancient manuscript composed in Alsace in the 15th century,† wherein occurs the following passage:—"Homo quidam devotissimus, licet laicus, librum de novem Rupibus conscripsit a Deo compulsus, ubi multa ad præsens pertinentia continentur de Ecclesiæ renovatione et præviâ gravi persecutione." About the beginning of the 13th century, a number of prophecies purporting to emanate from Joachim, Abbot of Sara, in Calabria, were in circulation. These were contained in a book, called "The Everlasting Gospel,"—also "The Book of Joachim," which was very generally accepted by the austere Franciscans.

There was an introduction to this book, which was the work of another person. The book itself was not condemned, but the introduction was, and burned by order of Pope Alexander IV. Yet it has never been satisfactorily ascertained whether there ever was such a person as Joachim or not, nor who was the author of the introduction. Some say it was John of Parma, general of the Franciscans; some that it was a Franciscan friar, named Gerard. There arose a fierce controversy on this point, a history of which, as well of the "Everlasting Gospel," con-

* The history of this celebrated production is given by Vincentius Thuillierius in the *Opera Posthuma Mabillonii et Ruinartii*, vol. 3, p. 54.

† Mosheim *Ecclesiastical History*, part 2, chap. V., s. xii.

tains some curious incidents.* Guillaume de St. Amour, a doctor of the Sarbonne, and a man of genius, fiercely attacked the mendicant orders, especially the Franciscans and the Dominicans, and proved from their Everlasting Gospel that "the perilous times that were to come in the last days," predicted by St. Paul, were fulfilled in the establishment of those orders. Pope Alexander IV., ordered St. Amour's works to be burned, and the author to be banished, (A. D. 1256), but in 1632 those of his works which had been saved, were collected and published by Cordesius, who, to avoid the resentment of the mendicants, concealed his real name and assumed that of "Johannes Alitophilus." But the friars obtained an edict from Louis XIII. for its suppression.†

Another remarkable instance of pseudonymous authorship was the spurious history of Don Inigo de Guipuscoa (renowned as Ignatius Loyola), written in a witty vein by a bookseller at the Hague, named Le Vier, under the assumed name of Hercule Rasiel de Selve.‡ But, in truth, the authenticity of Loyola's writings themselves has been called in question, the greater part of them having been supposed to have been the production of his secretary, John de Palanco.§ The Benedictines affirm that Loyola's book of Spiritual Exercises is copied from the work of Cisneros, a Spanish Benedictine monk, and that the *Constitutiones* of the Society of Jesus were probably the work of Lainez and Salmeron, two learned men who were among its first members.|| Whoever was their real author, these works and the teachings of the Jesuits gave birth to one of the most famous collections of letters to be found in all literature, viz. : *Les Provinciales, ou Lettres écrites par Louis de Montalte à un Provincial de ses amis, et aux Jesuites, sur la Morale et le Politique de ces Pères.* Under the name of Louis de Montalte, the cele-

* Boulay, *Historia Academia Parisiensis*, vol. 3, p. 292. Echard, *Scriptores Dominicani*, vol. 1, p. 202. Wadding, *Annal. Minor*, vol. 3, p. 213.

† Boulay, *ubi sup.*, vol. 3, p. 266.

‡ *Histoire de l'admirable Don Inigo de Guipuscoa, Chevalier de la Vierge, et Fondateur de la Monarchie des Inighistes.*

§ Geddes, *Misc. Tracts*, vol. 3. La Croze, *Histoire du Christianisme in Ethiopie*, pp. 55, 271.

|| *Histoire des Religieux de la Compagnie de Jesus*, tom. 1.

brated Pascal published a witty but, at the same time, severe attack upon the Society; and in this he was followed by the Jansenist Doctor Nicole, who, under the fictitious name of Guillaume Wenderock, maintained the arguments of Pascal. These two distinguished pseudonymous works paved the way for the ever-memorable and remarkable Jansenist controversy, which was conducted by the greatest scholars and wits of the 17th and 18th centuries. Perhaps no controversy ever brought forth so many brilliant essays on both sides as this did; many of them were pseudonymous, a few anonymous; but of the former the names of most of the writers are known.

During the period which elapsed between the revival of literature in the 13th century and the middle of the 18th century, religion absorbed by far the greater share of the attention of men. First one excitement, then another, and another followed in rapid succession; the Crusades against the Turks; that against the Albigenses; the spread of the Lollards, Beghards, Hussites, Flagellants, Duobaptists, and other fanatics; the Reformation; the religious wars in Germany and France; the struggles between Catholics and Protestants in England, and between the Episcopalians, Puritans, Independents, Covenanters, Arminians, and others, in that country and Scotland; each and all of these contests in their turn took up public attention, in a great measure to the exclusion of other branches of literature. The wits of the rival political and religious parties were sharpened against each other by motives of ambition, hatred, or revenge, and their writings, especially their anonymous and pseudonymous works, bear testimony to the violence of their passions. No epithets were too scurrilous or vile to be employed. The authors of the "Martin-Marprelate" papers excelled in this kind of abuse, shielding themselves for the nonce behind their *nom de plume*. Their antagonists did the same; but two of them at length grew so furious that they stepped forward *in propria personâ*, and virulently attacked each other. These were Gabriel Harvey and Thomas Nash; and they grew so outrageous that, in 1599, the Archbishop of Canterbury and the Bishop of London issued an order that their books should be taken wherever they could be found, and

not be printed thereafter. The satire indulged in by "Martin Mar-prelate" against episcopalian institutions was carried on subsequently by Swift in his "Tale of a Tub."

Whatever merits or advantages the anonymous or pseudonymic system may have in regard to light literature, it is certain they do not exist in regard to literature of a serious cast. The anonymous system would be fatal to works on science or history, or on any subject whereon the public requires to be assured that the person producing the book knows what he is writing about. The chief value of such works depends upon the learning, research, and credibility of the author personally. Take, for instance, the two histories of England, one by Hume, the other by Lingard, wherein both profess to deal with the same facts, yet both produce different impressions on their readers. The one is manifestly hostile not only to the Church but to the Christian religion, and omits no opportunity of "sapping a solemn creed with solemn sneer"—while the other is the avowed champion of the Catholic Church. This being so, we take up Hume to ascertain what Hume's own sentiments were upon any given point, quite as much as to learn what the facts were. And we take up Lingard to ascertain in what light the Catholics view them. Had both histories been anonymous or pseudonymous, so that it had been impossible to discover their authors, what would have been their value? The answer is evident. Their narratives would have partaken of the character of historical romances, with about as much credibility. This reminds us of what a learned friend once said about history generally. "Since no two persons tell the same story alike, and since, if two persons witness the same occurrence, they will describe it as it appeared to them where they stood, and will differ from each other perhaps in very important particulars, so history, or what passes for it, is the result of conflicting testimony, and is not much more trustworthy than a romance. If you want genuine history read Thackeray's 'Vanity Fair;' if you want an entertaining romance read Macaulay's History of England."

The satire is not wholly undeserved, but it confirms the assertion that the value of a work depends mainly on the character of its author. His name may even operate as a safeguard against

the invasion of our libraries by ribaldry and profanity. Thus, when we see the name of Thomas Paine on a title page, we know beforehand what to expect. Had he published the "Age of Reason and the "Rights of Man" anonymously, they would probably have found their way into places from which the mere name of their author excluded them; but he had that insatiable ambition for notoriety which impels men to commit the gravest violations of decorum in order to obtain it, and so he defeated the influence for evil which he had acquired. But in regard to works designed to instruct and improve the race, anonymous publication will not add to their reputation. Let their excellencies be what they may, if they be not based on a substratum of *responsibility* for truth and genuineness, the work cannot stand. It is like a house built upon the sand. One of the most extraordinary instances of this occurred at the beginning of the last century. In the year 1704, there appeared in London, a work purporting to be a historical and geographical description of the Island of Formosa, written in Latin, by a person calling himself George Psalmanazar, who palmed himself off as a native of that island. This work was translated into English, as it went through the press, by a friend, Psalmanazar pretending to be unable to do it. The book was so plausibly and learnedly written, that everybody was imposed upon. In addition to this, Psalmanazar invented what he called the Formosan language, "a language sufficiently original, copious, and regular to impose upon men of very extensive learning."* Bishop Compton was so completely taken in by it that he persuaded Psalmanazar to translate the church catechism into this pretended tongue. The genuineness of his work on Formosa having been called in question by a learned Frenchman, M. Amalvy de Sluice, Psalmanazar published a vindication of it both in English and French, in 1705, and for a time he enjoyed the highest reputation for veracity, learning, and genius.

The fastidious Horace Walpole thought the genius of Psalmanazar surpassed that of the gifted Chatterton.† And Dr.

* Richardson, *Dissertation on the Languages of the East*, p. 237.

† *Letter to the Rev. Wm. Mason*, Feb'y 17, 1777. *Letters*, Ed. 1861, vi., 412.

Johnson greatly enjoyed Psalmanazar's society, indulging himself at night with literary and theological conversation with him at an ale house.* "The Colossus of Literature" avowed that "he would as soon think of contradicting a bishop as Psalmanazar."† Yet with all this genius and with all this homage, the man was an impostor, but he had the honesty to acknowledge it, and when the "Complete System of Geography" was published (in 1747, forty-three years after the appearance of his work on Formosa) he contributed to it a true account of the island, as a reparation for the falsehoods he had previously gulled the world with. The once famed "Historical and Geographical Description of Formosa" is now a mere literary curiosity. While we are on this subject we may remark that the name of George Psalmanazar was an assumed one, and though this extraordinary man became a penitent, and lived and died in the odor of sanctity, honored by the friendship of the leading literary men of the day, such as Dr. Johnson, Horace Walpole, Boswell, Malone, Mason, Bishop Compton, Rev. W. Innes, and others, his real name was never ascertained, nor was it ever certainly known whence he came. The mystery will now probably never be cleared up.

Many years ago, John Galt, a querulous cotemporary of Sir Walter Scott, and the author of some now forgotten novels, demanded not only that publishers and printers should be responsible for what they publish and print, but that all authors should be compelled by law to give their names and addresses to every work, great or small, in which others were concerned, so that the world might know what degree of credit was due to statements that would otherwise be anonymous. Galt was one of those unfortunate authors who "met with more kicks than half-pence;" he was in his own estimation "an unsuccessful great man;" but he was "neither born great, nor achieved greatness, nor had it thrust upon him." The reviewers of his day were very severe upon him, and he was very

* Lord Macaulay in *Encyclo. Brit.* 8th ed., XII., 1856, tit. "Samuel Johnson."

† Boswell, *Life of Johnson*, vol. 2, p. 177, Croker's Ed.

anxious to drag them to light. He had a pretty fair aversion to writers in the daily papers, because they were in the habit of committing gross libels under the shelter of their anonymous contributions. "Without breaking any rule of charity, it may be assumed," he says,* "that the editors of the daily newspapers are prone to this offence [libelling]; we do not say that they are naturally more so than the generality of men, but by the rule by which offences are estimated, viz.: the number of convictions in proportion to the whole number of the accused, we say this body of persons is, so far as libels are criminal, culprits in the greatest degree." Next in guilt to them are the editors of weekly periodicals, for they have more time to enquire into the truth of what they assert, and to meditate over what they propose to state. But if these be guilty, what must the editors of monthly and trimestrial periodicals be in Galt's estimation? The indignation of the writer could go no further, but he made a mistake in commencing with the superlative, following Milton's example who spoke of there being "even in the lowest deep a lower still."

There are one or two observations to be made respecting anonymous reviewing which may not be out of place. If the critic's learning be greater or more correct than the author's, would it be well for the former to couch his animadversions in such a way as to *make* the latter listen to him? In other words, would he do right in appearing *in propria personâ*, and using the first personal pronoun in the singular instead of in the plural? The answer to this question must depend on a variety of circumstances. First of all, the nature of the criticized work is to be taken into consideration. In matters of abstract reasoning, a reviewer may be anonymous with great propriety; he has then not to do with men but with understandings, and he offers for reflection thoughts and inferences which are either true or false; but in such a case there is no reason why the author should be treated with contumely. If the reviewer be ironical, he need not quit the matter of the book, and turn upon the author. This, to say the least, is

* *Essay on Anonymous Publications.* Fraser's Magazine, vol. xi., May, 1835.

bad taste, and the disposition to indulge in it will prevent a critic from giving a true estimate of the work in question. Another consideration is the relative literary standing of author and reviewer. When Pope sits in judgment on the Dunces of his day, the world listens with attention and acknowledges his qualification to do so; but when the Dunces sit in judgment on Pope, the world laughs at their presumption. An author has a right to expect that the man who reviews his book shall be qualified for the task, and he has also a right to be angry when an unqualified critic dismisses the work by saying in Sir Charles Coldstream's words, "there is nothing in it." Here the anonymous system is seen to advantage; the author must content himself with reviling the periodical if he cannot find out the writer of the article.

Here is an instance of the danger of screening one's self too much under the anonymous. The late Dr. Maginn of *Noctes Ambrosianæ* memory, was the author of a very severe review, in Fraser's Magazine, of a novel, called "Berkeley Castle," written by Mr. Grantley Berkeley. In this article the critic indulged in some very gross personalities respecting the author and his family, which so exasperated Mr. G. Berkeley that without taking the trouble to find out who the writer was, he went to Mr. Fraser's office and horsewhipped the unfortunate proprietor of the magazine so severely that he never entirely recovered from the effects of the attack. Dr. Maginn, deeply hurt at the suffering to which Mr. Fraser had been subjected, came forward and avowed himself the author of the article in question. Thereupon Mr. Berkeley challenged Maginn, and a duel was fought, which, however, proved harmless to both parties, although three shots were exchanged. In an action at law for the assault, all that the unfortunate Fraser recovered in the shape of damages was £100! so little sympathy did anonymous editing meet with at this time from a London jury. This affair happened in August 1836, but since that time many cases have occurred wherein the feeling against the system of attacking the private character of a person through the medium of a newspaper or periodical has been much more strongly displayed. Fraser's magazine acquired an unfortunate notoriety

in this respect. In it Bulwer was constantly attacked, his principal enemies being Maginn and Thackeray. They indulged in gross personalities against him; but if Bulwer knew who his assailants were, he did not retaliate upon them. It is strange that Thackeray should afterwards have avowed his share in these anonymous attacks, and attempted to justify them by saying that when he sneered at Bulwer *he did not know him*, as if the circumstance of not being acquainted with a man was an excuse for abusing him!*

Perhaps one of the best apologies for pseudonymous writing is that of Charlotte Brontë (Mrs. Nicholls), who, with her sisters, Anne and Emily, published their novels under the names of "Currer Bell," "Acton Bell," and "Ellis Bell." She says†:—"Averse to personal publicity, we veiled our names under those of Currer, Acton, and Ellis Bell, the ambiguous choice being dictated by a sort of conscientious scruple at assuming Christian names positively masculine, while we did not like to declare ourselves women, because—without at that time suspecting that our mode of thinking and writing was not what is called feminine—we had a vague impression that authoresses are likely to be looked on with prejudice: we had noticed how critics sometimes used for their chastisement the weapon of personality, and for their reward a flattery that was not true praise." Miss C. Brontë wrote thus in 1848, when distinguished women like Miss Martineau, Lady Morgan, Lady Blessington, Mrs. Browning and Mrs. Somerville were in their prime. But since that time ladies have vindicated for themselves such a position in literature, that they may almost be called masters (or mistresses), of the situation, especially in that department of it in which Miss Brontë shone. Their name is, literally, legion; and several of them have resorted to the use of pseudonyms, though whether for the reasons assigned by the authoress of *Jane Eyre*, or not, we cannot say. The names of "George Sand" (Madame Dudevant), "George Eliot" (Miss Mary

* *The Fraserian Papers of the late William Maginn*, by R. Shelton Mackenzie, p. 59.

† Biographical notice, by "Currer Bell."

Evans), "F. G. Trafford" (Mrs. Riddle), "Silverpen" (Miss Eliza Meteyard), "Ouida" (Miss de la Ramée), "Fanny Fern" (Mrs. Parton), "Grace Greenwood" (Mrs. S. J. Lippincott), and "Marion Harland" (Mrs. Terhune) will readily occur to the memory. Many others first appeared before the public anonymously, being unwilling to risk the discredit attendant upon non-success, should such be the result of their labors, and they have since been content to adopt the title of "Author of," (the work which gave them their reputation),—as "the Author of Margaret Maitland"—leaving the outside world in ignorance of their identity, and remaining happy in their modest retirement and consciousness of power. Some have retained this *incognito* to the last: Mrs. Byrne and Mrs. Tonna, once popular poetesses, are now remembered solely by their pseudonyms of "Rosa Matilda," and "Charlotte Elizabeth."

It is fortunate for anonymous and pseudonymous writers that there is no great moralist of the present day like old Dr. Samuel Johnson to berate them. The moral aspect of the subject has seldom been considered. The assuming of a fictitious name is a violation of truth. Neither of these infringements of the moral law may be very serious: in fact they may be in their consequences harmless and inconsequential. But they are, nevertheless, departures from the strict letter of the truth, and according to Johnson, truth should never be violated, because it is of the utmost importance to the comfort of life that we should have a full security by mutual faith; and occasional inconveniences should be willingly suffered that we may preserve it.* Johnson's biographer, indeed, went further than Johnson himself, for he held that truth, as an eternal and immutable principle, ought upon no account whatever to be violated, from supposed previous or superior obligations, of which every man being to judge for himself, there is great danger that we too often, from partial motives, persuade ourselves that they exist. Johnson admitted that there might be exceptions to the general rule, but then they must only be such as are dictated by necessity. Now, if this law of exception be

* Boswell's *Life of Johnson*, vol. ii, p. 388, Croker's Edition.

admitted, how shall anonymous or pseudonymous writings escape condemnation, since there can scarcely arise a case in which they are absolutely necessary? But whatever the stern moralist may say of them, we are willing to concede that a name is as legitimate a subject for fiction as a story is, and that pseudonyms may lawfully be used in every case where no fraud is intended. A man may adopt another name besides his own in the way of business, provided he has no evil design in so doing, and if he may do this in the ordinary affairs of life, he may surely do it in matters where nothing but his imagination or his literary reputation is at stake. There are some who condemn fiction of every kind, but while respecting those who conscientiously do so, we cannot but remember that the earliest lessons were given to mankind in parables, and that fables have been universally popular so far back as history carries us.

Another question propounded by moralists has been whether a man is bound to disclose whether he is the author of an anonymous or pseudonymous work, when he is directly asked the question. Sir Walter Scott drew upon himself some condemnation—not very severe, it is true—for evading the question whether he was the author of *Waverley*. Sir Philip Francis did the same as regards the authorship of *Junius*. On one occasion, Boswell put the question to Johnson ;*—"Supposing the person who wrote Junius were asked whether he was the author, might he deny it?" Johnson replied, "I don't know what to say to this. If you were sure that he wrote Junius, would you, if he denied it, think as well of him afterwards? Yet it may be urged that what a man has no right to ask, you may refuse to communicate, and there is no other effectual mode of preserving a secret, and an important secret, the discovery of which may be very hurtful to you, but a flat denial; for if you are silent, or hesitate, or evade, it will be held equivalent to a confession." Here, then, is a case wherein "a white lie" may be perpetrated. Such a question may be answered as an unwelcome visitor is sometimes,—with a "not at home;"—or as a sick man asks if he is going to die, when to tell him the truth would be fatal

* Boswell's *Life of Johnson*, vol. ii. p. 388, Croker's Edition.

to him. There is yet another question for the moralists. Suppose an author tells us confidentially that he has written a certain work, and we are asked if he has done so, should we be justified in denying it? It is evident that we are under a previous promise, express or implied, to conceal the fact, and having made it we are bound to keep it, for it is the author's secret, not ours, that we hold in our possession, and *fiat justitia, ruat cælum*, should be our motto. It is mean to betray a secret but it is quite as much so to claim credit for what does not belong to us.

One of the most contemptible cases of this kind in the annals of anonymous literature occurred in reference to the beautiful and popular poem of *The Burial of Sir John Moore*. This was published anonymously in an Irish newspaper in 1817, and was ascribed to various authors. The real author, the Rev. Charles Wolfe, died in 1823, but he did not avow his authorship of the poem before his death. In 1841, it was claimed by a Scottish student and teacher, who ungenerously and most dishonestly sought to win all the credit for himself. The friends of Wolfe, however, came forward and established his right beyond all controversy, and the new claimant was forced to confess his imposture, at the same time expressing contrition for his misconduct. That man could never appear again in print except anonymously or under a feigned name; and it is melancholy to think that he could have been induced to commit such an offence for the sake of literary celebrity. In short, when it is borne in mind that as a rule anonymous writings pass into obscurity and oblivion, it seems wonderful that so many as 17,000 persons—and we know not how many more—should have wasted their brains to so little purpose.

The explanation is, that the greatest thinkers are often those who care least about fame. It was because Homer was thus indifferent to it, if he did not absolutely shrink from it, that the world knows so little about the authorship of the greatest poems ever written. The wish to benefit or delight mankind is a far nobler incentive to write and publish than the mere love of fame; and it must, therefore, be regarded as honorable to humanity that there have been so many men and women magnanimous enough to "do good by stealth."

- ART. IV.—1. *The Russians in Central Asia*, by JOHN AND ROBERT MICHELL. London, 1865.
2. *Essai sur l'Histoire de la Civilization en Russie*. Par NICOLAS de GEREBTZOFF. 2 vols. Paris, 1858.
3. *Travels in the Regions of the Upper and Lower Amoor*, by THOS. WM. ATKINSON. London, 1860.
4. *Geschichte der russischen Staates*, von Dr. ERNST HERRMANN, ausserordentl. Professor an der Universität zu Jena. (*History of the State of Russia*, by Dr. ERNST HERMANN, extraordinary Professor in the University of Jena.) 4 vols. Hamburg, 1849.
5. *Siberian Overland Route from Peking to St. Petersburg*, by ALEXANDER MICHIE. London, 1864.
6. *Russland unter Alexander II. Nicholajewitsch. Zur innern Geschichte und äussern Politik von Thronwechsel bis auf die Gezenwart.* (*Russia under Alexander II. The secret History and declared Policy, from the change of Dynasty to the present time*) 4 vols. Hamburg, 1849.
7. *Russians on the Amur*, by E. G. RAVENSTEIN. London, 1861.

STRONGLY interested as we have been of late years with the thrilling events occurring in our own country and in Europe, we have had little leisure and less care to follow up political movements in a continent so remote and mysterious as Asia. Hints of Russian advances in northern and central Asia have from time to time reached us, but the general public is too little acquainted with the geography of this region to attach to these movements their full importance, or to realize the significance of these diverse operations. In fact, the whole history of the Russian movement in Asia is little known, and, in reviewing it, a hasty description of its early phases will be a necessary introduction to an outline of its modern progress.

It is now three hundred years since the foot of Russia was first planted on Asiatic soil, during all which time she has per-

sistently carried forward her plans of conquest and occupation, though it is only within the last twenty years that this quiet process has developed into active and successful aggression. Before the commencement of this movement, however, we have the parallel one of the occupation of Russia by the Asiatics, the Tartars of the Golden Horde established themselves as firmly there as the Arabs did in Spain, and were only driven out by as determined and long continued efforts. Czar Ivan, at the beginning of the 16th century, imagined and began a grand Tartar kingdom, and took the first step towards its accomplishment in the conquest of the established Tartar governments of Kazan and Astrakan, near the western borders of the Caspian. Yet, although this laid Asia open to Russian inspection, an unaccountable ignorance of the vast region which lay beyond the Ural mountains prevailed, contests with the Mongols and internal dissensions fully occupying the attention of the government.

In the year 1580, a Cossack named Yermak, chief of a band of robbers, being outlawed for some of his predatory adventures in Europe, "found his way with some 200 adventurers across the Ural. After pillaging the Tartars for some time his handful of robbers became so wasted with constant fighting, that they could no longer maintain themselves. It then occurred to Yermak to return to Moscow, announce his discoveries, and make peace with the Czar. The robber was promoted to the rank of a hero, and was appointed to command an expedition for the conquest of Siberia. Yermak first crossed the Ural in 1580, and in 1660 nearly all the Siberian tribes were subdued by Russia."*

The Cossacks, conquered by Russia about the middle of the 15th century, have served ever since as the Russian military pioneers, and formed the material of this first movement into Asia. The progress of conquest and occupation was remarkably rapid. In 1639 the pioneers of the movement stood on the shores of the sea of Okhotsk, having in about 50 years traversed and taken possession of the whole vast width of

* Overland Route, page 312.

Siberia, and established many thriving settlements, which yet remain the centres of Siberian population. In these early movements, while some of the adventurers penetrated the country beyond Lake Baikal to the north-east, emerging on the shores of the sea of Okhotsk, others moved eastwardly. Each party found its enterprise repaid by the abundance of fur-bearing animals. The latter line of advance culminated in 1643 in the discovery of the Amoor river, by a party of Cossack hunters, who embarked upon this magnificent stream and descended to the Pacific ocean. Their report of their success and of the wealth of the country they had traversed, induced the government to attempt settlements in this region. In 1650 an officer named Khabaroff was despatched with a body of Cossacks to select and fortify a position. He chose a site at Albazin, 103 miles from the junction of the Argoun and the Schilka, the two main tributaries of the Amoor. Numerous hunters followed the Cossack advance and settled at Albazin, forming a considerable town. They immediately began to oppress the natives, driving them from their hunting grounds, and otherwise ill-treating them.

The settlement, becoming reinforced by numbers of those desperate characters who always seek the license of frontier stations, became daring in its aggressions. The Amoor was crossed and the Chinese villages to the south plundered, regardless of the remonstrances of the Chinese authorities. As animals became scarce the inhabitants took to plundering the tribes for many miles round their settlement. Khabaroff displayed the boldest daring in his depredations upon the Chinese, and organized boat raids down the Soungaria into the heart of Manjouria, levying black mail from the populous districts bordering on this river.

In 1652 he was attacked by a large Chinese army in a fort he had built to support these aggressions, and though making a desperate resistance, was finally forced to retreat. In 1658 the Russians received another check, when Stepanoff, another marauder, who made savage excursions down the Soungaria, was surrounded by a fleet of Chinese war boats, and his whole party killed or captured.

In 1657 a Chinese army attacked Albazin, erecting batteries, on an island in the river fronting it. The Russians made a determined resistance for nearly two years, but were finally compelled to abandon the fort. The Chinese contented themselves with destroying the works, the post being reoccupied in 1665, by a party of hunters, and the fort rebuilt in 1670. The town grew rapidly, awaking the jealousy of the Chinese, who, in 1685, attacked it with a large force, occupying their former position. The fort was taken and burnt, but was almost immediately reoccupied by the Russians. For two years more the siege continued with varying success, the Russians finally retiring in 1688. The next year a treaty was made with the Chinese, forcing Russia to yield all her Manjour settlements, and making the junction of the Argoun and the Schilka the definite boundary of Russian Siberia.

From this period until the year 1854, Russia remained stationary in this region, and nothing was known of that beyond the boundary line, save what was learned from adventurous hunters, and from the return of escaped convicts.* In the year 1848 an officer with four Cossacks was sent down the river to make observations. They never returned, and their fate remains a mystery to this day, though every possible effort was made to learn if they had been taken and held prisoners by the Chinese.

General Muravief, the Governor General of Eastern Siberia, finally determined to make a forcible exploration of the river. His ostensible object was the provisioning of the Russian settlements on the Pacific, which were threatened by the English and French war vessels during the Crimean war. He accordingly prepared a strong expedition, which, without asking privilege from the Chinese, sailed in 1854 down the Amoor. The rapid success of this invasion is in strange contrast with the futile efforts of two centuries before. It was made, how-

* Meanwhile a great change had been developed in Russia, which paved the way for a more advanced policy. De là un type nouveau, le type du grand seigneur russe resté Muscovite au fond de l'âme mais façonné au dehors à la française, connaissant toutes les délicatesses de la vie civilisée, &c." *Histoire Intime de la Russie sous les Empereurs Alexandre 1er et Nicolas.*

ever, in such force, that the Chinese authorities were quite unable to check its course, and in less than six weeks the whole of the vast region north of the Amoor. was quietly annexed, by taking possession of the north bank of the river. No forts were built until 1857, the Russians meanwhile confining themselves to aiding in the coast war. In that year, however, it was secured so strongly by military stations, that the whole Chinese army would have proved powerless to dislodge its new owners.

The close of the Crimean war gave Russia full liberty to prosecute her designs in these quarters, and shrewd advantage was taken of the French and English war with China to secure from the latter a treaty, ceding all this region to Russia, together with the whole coast region of Manjouria, a district invaluable to the Russians.*

Possession was also obtained of the northern half of the island of Saghalien, and in June, 1861, an important island in the Straits of Corea was seized. A late report is to the effect that Russia has forcibly occupied the remainder of Saghalien, driving out the Japanese garrisons, and coolly annexed the island. These acquisitions give the Muscovite government a very important Pacific coast line, extending from 35° N. L. to the Arctic Ocean. This secures to Russia a most powerful influence in the future of the Pacific and of the Asiatic coast regions, of which she will, no doubt, make vigorous use.

She is extending her influence rapidly into the border regions of the Chinese empire. At Urga, a station in the heart of Mongolia, 175 miles south of Kiachta, the Russian border city, the Muscovite consul keeps up a body guard of 20 Cossacks, with as many more mechanics and others. At this desert station "the object of such an expensive establishment can only be divined by the light of the traditional Russian policy in Asia. It has long been considered that the Khingan chain of

* "Erst jetzt erfährt man es beinahe, dass Russland, während es auf dem orientalischen Kriegesschauplatz alle seine Kräfte concentrirt zu haben glaubte, in Herzen Asiens seinem natürlichen Rivalen, England, siegreich näher gerückt war." "About this time it was first learned that Russia, while believed to have concentrated her whole power upon the oriental field of war, was declared nearly victorious over her natural rival, England, in the heart of Asia."

mountains, running east and west past Urga to the head waters of the Amoor, form the natural boundary of Siberia. Advantage has been taken of dissensions between Mongol khans and Russian merchants to gain a foothold, which will certainly never be relinquished till the whole tract of country has been annexed. Afterwards the natural boundary will be discovered to lie still further to the south.* Russia is in no hurry to enter into possession, but the country has been surveyed, and is included in maps of Eastern Siberia.†

It must not be imagined that these acquisitions are barren or unimportant. A country of the vast dimensions of Siberia cannot fail to be valuable in many particulars, even if as barren as the desert steppes to the south. Its product is, in fact, of the most diversified and important character. A prodigious number of fur-bearing animals gives value to the icy regions to the north, and to the southern mountain regions. Much of the soil of Siberia is highly fertile, and the agricultural possibilities of the country incalculable. The fertile steppes in the governments of Tomsk and Tobolsk form the great granaries of Russia and northern Europe. The great rivers and numerous lakes of the country abound with valuable fish. Large forests of useful timber are found in all portions of the country. The great rivers of Siberia are of little value as water-ways from having their outlets in the frozen ocean. The Amoor however, fortunately flows east, and thus forms a navigable stream of more than 2,200 miles in length, from central Siberia to the Pacific. This great stream, with its hundreds of tributaries, its endurable climate, the agricultural value of its soil, its extensive woodland, the abundant animal life on its banks, and the innumerable fish in its waters, forms the most valuable section of the country, and is probably destined to a rapid growth in population. Atkinson says of the Zeya, one of its affluents :

* "Si l'on veut avoir une idée de la difficulté de la guerre que la civilisation y livre à l'état d'indépendance sauvage de cette contrée, il faut se rappeler d'abord un fait historique bien connu, la difficulté que de tous temps les peuples montagnards ont opposée à la conquête."—*Lettres sur le Caucase*.

† Siberian Overland Route.

"The lower and middle regions are capable of sustaining a great population with vast hordes of horses and cattle, while the upper valleys are clothed with innumerable forests, abounding in wild animals, and here the hunter obtains valuable skins."*

The mineral wealth of Siberia is immense, and of the most varied character. Important iron mines are worked in the Ural region, as also mines of platinum. This region yields many precious stones, among them the diamond. Gold, silver, copper, and lead are also abundantly found. Splendid emeralds, amethysts, and topaz are found in various portions of the country. Malachite is abundant and beautiful, as also porphyry and jasper, all of which are worked into magnificent vases, tables, and other ornamental forms.

Such is an imperfect glance at the useful resources of this vast region, whose population is rapidly increasing and its natural wealth being vigorously developed under the stimulus of Russian enterprise. It is already traversed by the telegraph; and lines of railroad are talked of, which will prove of the utmost importance as outlets for the production of the country, and as opening a ready channel to the Chinese trade, already of considerable value. The occupation of Manjouria by the Russians is proving to the advantage of both parties, they having inaugurated a humane system of dealing with the natives, who, under Chinese rule, were treated with terrible severity, and reduced to a state of virtual slavery.

But the Russian advance is not only westward but southward. The immense region traversed by the Kirgheez nomads, desert as it is in great part, yet gives subsistence to great numbers of men, and to vast herds of cattle, sheep, and horses, the property of these wandering tribes. It thus has its value in the Muscovite plan of extension, and Russia has been for years quietly taking possession of it, till now her control over the natives is almost supreme.

The movement has been made by the gradual extension of military posts to the south of Siberia, and by cajoling the natives of the steppes until sufficiently strong to defy them.

* Travels, p. 440.

One of the earliest formed and most important of these posts is Ayagus, a town and fortress about 200 miles from the border, with which it is connected by a line of piquets about 15 miles apart, serving as a guard against the marauding nomads. This town has a strong garrison and several civil officials appointed to deal with the neighboring tribes.

The Sessedatal, or chief magistrate has officers residing among the different tribes, who lose no opportunity of extending the Russian power. The chief is courted, paid, and some mark of distinction is given him, perhaps a medal, a sabre, or a gold-laced coat, or cocked hat, with the privilege of attending a council at Ayagus once a year, where laws are made to govern the tribes, that rivet still faster the fetters with which he and his people are being bound. A young Russian, who understands his language, is appointed to reside with him, to translate official papers sent him and write answers, to which he attaches his seal without understanding a word they contain. The youth is also a spy, reporting regularly to his chief at Ayagus. Thus the power of the emperor is quietly and gradually creeping on into the plains of Central Asia, and when it is sufficiently secured, the nomads will have to pay both in men and money.*

When the silver and lead mines of eastern Siberia were stopped during the formation of the Amoor expedition, a party was sent into the mountain regions of the steppes to prospect for these minerals. The result was the finding of rich silver and lead deposits in a district far beyond the Russian border. All their diplomatic cunning was needed in negotiations with the Kirgheez for this territory. The ore appeared to the nomads but ordinary rock. They had no particular objection, therefore, to part with the hill region, but strongly objected to part with a small river which ran past the foot of the hills, and was of more real value to them than mountains of silver. This stream was necessary to Russian mining operations. By cunningly investing the sultan with a gold-laced coat and a medal, and his chiefs in rich array, a great change came over his views, "and when a Cossack buckled a sabre on his waist, this settled the point. He would have given half the rivers in the steppe sooner than be stripped of his weapons and finery. Thus for a sum of about £150 his imperial majesty acquired

* Atkinson's Travels, p. 34.

mines and a freehold property in the Kirgheeze steppes which will, I have no doubt, expand rapidly towards all points of the compass. These mines are of immense value."*

The next advance southward was in the building of a fort on the Kopal, a point considerably to the south of the former station, and near the Chinese frontier. This was a fearfully barren and exposed situation, subject to *bourans*, or gales of wind and snow, which sweep down the defiles of the mountains with terrific fury. It was chosen by some wise political generals, who marched on until the barrenness of the country forbade further advance, and there marked a position for the fort, and hurried back to the luxuries of civilization. Seven hundred families of Cossacks were beguiled there, under the delusion that it was a rich and genial country. Great numbers of these were carried off by a virulent sickness that broke out in consequence of the hardships of the first winter. Yet, despite this, the position was maintained, and has grown with wonderful rapidity into a town numbering over 11,000 inhabitants. An attack on it by a strong force of Kirgheeze, in its younger days, was repulsed by a terrible volley of artillery, since which they have not ventured to disturb the Russian occupation.

A station 200 miles further to the southwest is the new town of Vernoe. It was founded by a colony from Kopal, and is now rapidly growing. Numerous other forts arise on the desert frontier of Russia, and the ruins of old forts which have served a similar purpose of bringing the Asiatic tribes under Russian sway are frequent in Siberia, having been abandoned as the country became subdued. This same process will be repeated in these southern regions. Atkinson says, "Russia is thus surrounding the Kirgheeze hordes with civilization which will ultimately bring about a moral revolution in this country. Agriculture and other branches of industry will be introduced by the Russian peasant, than whom no man can better adapt himself to circumstances."†

* Atkinson's Travels, p. 80.

† Travels, p. 289. "A Stavropol commence la ligne des postes fortifiés qui constitue le système militaire le mieux organisé dans une contrée qu'il faut surveiller sans cesse, le jour comme la nuit."—*Lettres sur le Caucase et la Crimée*.

The mountain region to the south of Lake Balkash has already, at some unknown period sustained a very numerous agricultural population, as is evidenced by the remains of ancient canals, and by the huge tumuli and widespread cemeteries remaining. Michie tells us in reference to these Russian aggressions :

"The Cossacks at Russian stations make raids on their own account on the Kirgheez, and subject them to rough treatment. An outbreak occurs which it requires a military force to subdue. An expedition for this purpose is sent every year to the Kirgheez steppes. The Russian outposts are pushed further and further south, more disturbances occur, and so the front is year by year extended, on pretence of keeping peace. This has been the system pursued by the Russian government in all its aggressions in Asia."*

"Russia has exercised great prudence in her treatment of the nomads. She has always respected their religions and superstitions, and no priests have accompanied the Cossacks. She has thus avoided many difficulties which other powers have fallen into, where soldier and missionary have marched together. From my knowledge of these people, I believe it is impossible to make converts among them. The Asiatics are descended from a race of conquerors, and their traditions extend back into remote ages. Robbers they are, but neither pilferers nor pickpockets. Great hospitality and a wild spirit of chivalry still exist among them."†

The Russian government has lately established schools among the nomads, and the children are being taught to read and write, a circumstance which, if continued, will have a most powerful influence on the future of these Asiatic tribes. Far, however, from interfering with their religion, their new rulers have brought Tartar Mullahs into the steppes, who are producing bigotry where formerly great tolerance prevailed. This strange proceeding may be intended to conciliate the fanatical Musselmans to the South. The occupation of the steppes is, however, but a trifling advance towards the fulfilment of a purpose of far more importance in the scheme of Russian

* *Overland Route*, p. 300: "Exécuter un coup hardi, emmener du bétail qui est gardé, enlever quelques hommes, des femmes et des enfants, faire du butin, le tout au péril de sa vie, est pour le Tchetchéouise surtout l'idéal d'un exploit."—*Lettres sur le Caucase et la Crimée*.

† *Atkinson's Travels*, p. 150.

dominion. This is the conquest of the central Asiatic governments, which has been in great measure accomplished during the last ten years.

Central Asia, or Toorkistan, is in great part a desert, its nomad inhabitants being fiercer and more warlike than the Kirghees.* This desert region, however, contains three great oases, with several smaller ones, in which the soil is of the highest fertility. Abundant harvests of grain are produced, and the most delicious fruits, while several manufacturing interests give employment to the town populations. Each oasis has its distinct government, forming the Khanats of Khiva, Bokhara, and Kokan, which are ruled with the most absolute tyranny. Their principal cities, Khiva, Bokhara, Samarcand, etc., large as they appear in the mirage of Oriental exaggeration, are described by Vambéry as chiefly mud-built towns, far below the Persian cities in character, which, in turn, are immeasurably below the grade of a European city. They are watered by the two great rivers of Central Asia, the Amoo and Syr Daria, which traverse their whole area, the waters of the former being employed to so great an extent in agricultural irrigation as to render it unnavigable in certain seasons of the year.

Khiva, the most westerly of these Khanats, has the Caspian sea for its western, the Sea of Aral for its northern boundary. The Amoo Daria traverses it and Bokhara, which lies to the east. Kokan lies to the northeast of the latter country. It is an extensive fertile region, watered by the Syr Daria, and by several other important streams, and has, like the other sections a nomad and a settled population. The Toorkoman tribes of the desert are in the habit of diversifying their pastoral labors by piratical excursions on the Caspian, and by raid into Persia, whence they annually bring large numbers of captives, who are sold into slavery to the neighboring oasis.

* La célébrité d'un Erostrate y est devenue impossible. Il n'y a plus que des hommes à y tuer. On y va pour se disputer la possession du sol, comme autrefois et naguère encore, les Européens allaient se disputer les terres lointaines de nouveaux continents."—*La Côté Religieux de la Question d'Orient*. Par le Comte de Ficquelmont.

Toorkistan is the head quarters of Islamism, its inhabitants displaying a fanaticism and a fierce intolerance of other creeds which renders the life of an European not worth an hour's purchase throughout the whole region. This is the principal cause of the mystery so long surrounding it. Vambéry, in his travels in this region, was in constant danger, though he had spent years in perfecting himself in the language and in the habits of a dervish, and though he travelled in all the rags and discomfort of the most bigoted fanatic.

The advances of Russia in this direction date as far back as 1602. In this year the Cossacks took the city of Khiva, but were attacked and defeated in their return across the desert. Again in 1703, during the reign of Peter the Great, the Khan of Khiva placed his dominions under Russian rule. The gradual conquest of the nomads of the district of Orenburg opened a path for Russia to the Sea of Aral, on which she firmly established herself. Khiva continued friendly until the commencement of the present century, when a change took place in the ruling family, since which period the Khivans have been bitterly hostile.

In 1835 a post on the eastern shore of the Caspian was seized and a fort built, which, in connection with several armed steamers, has been of the utmost importance in repressing the Toorkoman pirates, who used this inland sea as an avenue of incursion into Persia. In 1839 war broke out with Khiva, and a Russian expedition was sent into the latter country. It proved unsuccessful, except in frightening the Khan into the release of some four hundred Russian prisoners whom he held.

But the most available avenue of action for Russia was by the rivers traversing these regions, the desert proving a dangerous feature in land expeditions. As both of these run into the Aral it was necessary to make this her principal centre of operation. The Amoo Daria, however, despite its more favorable position, as running through the centre of Khiva and Bokhara, is not safely navigable, being full of shifting sand-banks. Hence the Syr became the most desirable channel of operation, it being navigable for a long

distance from its mouth. A great part of the lower course of this river is through a vast desert region, only relieved by the narrow belt of fertile soil on each side of the stream. It thus affords the only safe avenue to Kokan, and thence to the other Khanats, all other routes being over dangerous deserts.

The Kokanians, as if aware of this fact, began, about the beginning of the present century, to extend their dominion westwardly; building several forts along the river, of which the principal, Ak-Mechet, was erected about 1817. It was used as a means of extorting tribute from the Kirgheez tribes, who resorted to the river to pass the winter, and who suffered severely from the rapacity of their oppressors.

The modern advance of Russia into Central Asia must be dated from 1835, in which year a fort was erected on the eastern shore of the Caspian, for the purpose of suppressing piracies. Her hostile appearance on the Sea of Aral dates from 1847. Michell says, that "In order to make the influence of Russia felt by the Khanats of Central Asia, and for the protection of the Kirgheezes subject to Russia, who roamed on the Syr Daria, it was necessary that she should predominate without a rival on the Sea of Aral, and at the mouth of the Syr."*

In consequence, a fortification was built, in the year 1847, near the mouth of the river, which received the name of Fort Aralsk. This proceeding excited the hostility of the Khivans, who had also erected forts on the south bank of the stream. In August a body of 2,000 Khivans fell on the Russian Kirgheezes, taking great numbers of prisoners. The first encounter with the Russians was in consequence of this event, the marauders being defeated and the prisoners released. During the succeeding year there were several such incursions, in which the nomads suffered severely. But, being compelled to fly from each encounter with the Russians, the Khivans, at length, realized their own weakness, and confined themselves to demanding the demolition of the Russian forts.

In the commencement of this occupation, Russia had launched two vessels upon the Sea of Aral, and in the year 1853 two

* Russians in Central Asia, p. 322.

steamers were brought in pieces from Sweden, and launched upon the Syr. One of these steamers was armed with three howitzers; the other being a steam barge, with provision for mounting guns. Meanwhile the Kokanians had developed active hostility. The two forces first came into collision in 1851, when the former, having driven off 75,000 head of Kirgheez cattle, were attacked by the Russians and one of their forts taken. This, however, did not put a stop to their depredations.

In the year 1852 an armed expedition was sent against the fort Akmechet. The Kokanians, to check it, flooded the low lands surrounding, and though the Cossack troops, after overcoming hosts of difficulties, stormed and took the outer works, they were repelled by the lofty earth walls within, on which their guns made no impression, and finally forced to retreat. "This enterprise, achieved by a small division, which, in six weeks' time, had traversed more than 650 miles, successfully encountering extreme difficulties of ground, without boats or pontoons had crossed three rivers, had demolished three of the enemy's small forts, and destroyed the outer works of Ak Mechet is of considerable importance, in a military and strategic point of view."*

In the following year it was determined to take Ak Mechet at any cost. A force of over 2,000 men, strongly armed, left the frontier, and succeeded in overcoming all obstacles and reaching the fort. This had been greatly strengthened since the last attack, and was now well adapted to stand a severe siege. As it seemed too strong to be taken by assault, batteries were erected and a regular siege begun. After an investment of several weeks, a mine was sprung under the walls and the fort taken by assault.

The loss of this stronghold was a severe blow to the Kokanians, who had believed it impregnable, and several attempts were made to retake it. The latest of these was made with a body of 13,000 men, the whole Russian force numbering about 1,000. This powerful army was, however, put to flight by a

* Russians in Central Asia, p. 336.

Russian sortie. Kokan was hindered from a threatened renewal of her efforts, by the hostile attitude of Bokhara, and for several years the operations of the Russians were confined to the suppression of a band of Kirgheeze rebels, in the pay of Khiva.

In 1861 possession was taken of a small fortress called Djulek, which was strengthened and garrisoned. This point lies within striking distance of the Khanat, lying on the borders of northern Kokan, a district of fine climate and fertile soil; beyond which lies the town of Vernoje, already mentioned. The region thus occupied by Russia is chiefly a desert, its only inhabitable portion being the narrow belt on each side of the river.

The ostensible object of the Russians in these various movements was the completion of their lines, and their removal from the desert to the inhabited border of Tookistan. Taking advantage of the internal dissensions of the Khanats they had resolutely forced their way down the Syr, and established military posts within thirty-two miles of the town of Tashkend, the military key to Central Asia. This movement, in connection with the forts erected in the steppes, surrounded the Kirgheeze hordes with military stations, and in 1864 it was officially announced by Russia, that the above objects being attained, her aggressive policy was ended.

Meanwhile, in 1862, Kokan had been invaded by the Emir of Bokhara and completely conquered. In consequence of the disorganized condition of affairs resulting from this conquest the Russian camp was visited in the latter part of 1864 by a deputation from Tashkend, bearing a petition for protection from the merchants of that town. In spite of the late announcement of non-aggression, this opportunity was immediately embraced; a Cossack force marched into the interior of Kokan and occupied the town. This aggressive movement, though at first violently opposed by the rabid Mohammedanism of Tashkend, has since proved so acceptable to the inhabitants, from the protective character of the government established, that they are more than reconciled to Russian rule. The population of the town has, since then, largely increased, and among other radical changes, a Greek church has been built.

This military movement did not stop here, but was vigorously continued, and early in 1866 a large portion of Kokan was seized. The Emir of Bokhara, holding, as he had done, military possession of Kokan, became alarmed and infuriated at these threatening advances, and at once proclaimed a holy war against the aggressors. Colonel Struve, the eminent astronomer, who had been sent on an embassy from the Russian camp, was seized and imprisoned; religious emissaries were sent throughout the country, preaching "Death to the infidel!" and every effort made to raise troops to repel the invasion.

Of all the portions of the earth which make even the most feeble claim to civilization, Toorkistan takes the lead in ignorance and fanaticism. Their Islamism is of the most rabid cast, and is accompanied by an intolerance not known elsewhere on earth. For a known European to cross their borders is almost certain death. Vambéry only succeeded in traversing their country by his deep disguise and long experience in Dervish customs, and members even of the opposing sect of Mohammedans to which the Persians belong are only tolerated as slaves. This exclusiveness, which has rendered the Khanats to the present day almost *terra incognita*, has kept them ignorant of the world of outside barbarians. They imagine that the mantle of strength and intelligence, which, in the fourteenth and fifteenth centuries, rendered this region the richest and most enlightened in the East, and its cities centres of Islamic learning, has descended on their shoulders, and they despise the exterior infidels accordingly. The invasion of Europe by the Turks, and the consequent dismay into which all Christendom was thrown, remain to them as a thing of yesterday, and the most extravagant ideas are held in relation to the power and influence of the Sublime Porte. To their ignorant fancy Europe still bends in cringing submission to the Turk, and they imagine that a bare promise of assistance from the Sultan would drive the invader in terror from the holy soil of Toorkistan. They depend also on two other powerful aids against aggression. One of these, and the most effective in our eyes, is the extensive deserts surrounding their territory. The other, in their eyes far more efficacious, is the large number of saints

buried in their soil. They seem to imagine that the bones of the saintly dead will rise, and form a spectral cordon utterly impassable to infidel feet.

It is not surprising then that with such powerful auxiliaries the emir rapidly succeeded in raising a strong force, and was successful in defeating the Russians, who had marched into Bokhara with the purpose of liberating Colonel Struve. The repulsed force retreated in order, in spite of all the efforts of their enemy, and ere the latter had much leisure for exultation over his success, a second advance was made, resulting in the capture of the large town of Khojend, and of other important posts, which completed the conquest of Kokan. The emir, astonished that the Sublime Porte had not annihilated the invader, and that the saints had serenely slept on with the foot of the infidel upon their graves, now sued for peace, which was readily granted.

The year succeeding was occupied in consolidating the Russian power in this region, and in organizing a new province, which received the name of Toorkistan. In May, 1868, an advance of the Russian force was made toward the mountains bordering the Chinese frontier, the towns being left weakly garrisoned, and the troops withdrawn from the frontier stations. The emir, who burned with indignation at the disgrace done to the central seat of the true faith, and with abhorrence of the barbarian invader, and who was deceived by this movement into an idea that the Russians were abandoning their conquests, immediately proclaimed a holy war, allied himself with the neighboring Khans, and marched against the Russian garrisons.

The Russian commander, advised in time of this movement, instantly ordered a vigorous advance of the garrison of Tashkend, the force which had been moving eastward being rapidly marched back to replace it. The Khan of Khiva meanwhile tried to enlist Afghanistan on his side, but failed. The troops of the emir, led by his nephew, were met and defeated near Samarcand, which city was at once occupied. Thus was the foot of the infidel at length planted upon the very heart of unadulterated Mohammedism, in a city the date of whose origin

reaches back beyond the birth of history, and the story of whose first capture is one of those remote legends which have floated down to us from pre-historic ages.

A vigorous effort was made by the enraged Musselmans to retake this holy city, the Russians were defeated and driven to the citadel, where, for eight days, they were closely besieged. They were relieved, however, the emir driven from the city, and firm possession maintained. Dispirited by these reverses, in July, 1868, he sued for peace, offering terms highly advantageous to the invaders. Samarcand was ceded to Russia, along with three other stations, which were shrewdly selected to give full military control of the country. One of these was a point on the road from Samarcand to Afghanistan. The second was an important station lying between Samarcand and Bokhara. The third lay near the Oxus, the three forming a triangle which, strongly occupied, would effectually lock Bokhara in the military embrace of Russia.

Other advantages were gained, of probably still more importance than these. The policy of seclusion, which had been so long and rigidly maintained, was yielded, it being expressly provided that all the towns should admit resident mercantile agents, and that protection should be guaranteed to the caravans and the commerce of Russia. The system of collection of duties had been completely disorganized, every one who felt strong enough constituting himself an independent officer of the customs, and exacting whatever duties suited his whim. The limit of duty was now fixed within two and one-half per cent. of the value of goods, and a regular system of collection was instituted.

These are the principal moves yet made in a military game that can have but one termination. Russia has already a radical advantage, and, however gradual she may be in her moves, it can only end in her taking full possession of Toorkistan, and incorporating it as a province of the Russian empire.*

* Il faut se représenter ensuite que la ligne des postes fortifiés et des stanitzas de Cosaques, qu'à partir de la mer Noire jusqu'à la Caspienne, la Russie y a établis le long du Kouban et du Terek et de leurs affluents principaux, en pou-

We have gone to some length in detailing these later military operations in Central Asia, convinced that the public generally has a very vague idea of the importance of the drama playing in this remote region, and that when the capture of Samarcand was announced a year or two ago, the great majority of readers had no idea of the importance of the event, and knew nothing of the career of conquest leading to it, or of the advantageous result to the conquerors.*

What we have detailed, however, is but the surface indications of Russian operations in Asia. Nothing is here seen of the strong web of diplomacy which the astute Muscovite has for years been industriously weaving, nor of the change in the habits and modes of thought of the Asiatics which the leaven of civilization in their midst is slowly effecting. This change alone can render permanent the work of the sword, and Russia, with her schools, of which the Kirgheez are rapidly taking advantage, with the aid of a newspaper printed in the language of the nomads, which has just been established, with the influence of settled communities in their midst, of stable government, suppression of robbery, encouragement of agriculture, and introduction of numerous luxuries into the steppes, with the various other results of their presence, is rapidly producing this change in their ideas and habits. The Russian movements are never barren military occupations. The conquests of the Cossacks are rapidly succeeded by the advance of the farmer with his family and stock. Every fort soon becomes the centre of a thriving

sant de plus en plus en avant ces postes et ses stanitzas fortifiées, forme une ligne d'attaque et de défense dont l'étendue au Nord et au Sud de la chaîne, est de 3,000 verstes." *Lettres de le Caucase.*

* "Dies war dadurch erreichbar wie angeblich auch bedingt worden, dass in den vorhergehenden Jahren von der Festung Raim (nachbar Aralsk) aus, am untern Syr-Darja, längst der Nord- und Ostküste des Aralsees, sowie im Thale des Japartes, russische Einwanderer Colonisten die Ureinwohner verdrängt hatten."

"This was by that means attainable as claimed to be by contract, that in the year preceding, from the stronghold of Raim (near Aralsk) onward, and under the Syr-Darja, along the North and East coast of the Sea of Aral, as well as in the valley of the Japarte, Russian emigrant colonists had driven out the aborigines."—*Russland unter Alexander II.*

colony, and all the advantages of a settled residence and civilized modes of life are displayed to the eyes of the wondering barbarians. This course has already had a powerful effect, and may have the most vital results in time. Russia is shrewdly rendering herself the central figure in Asiatic politics. Her power and the value of her friendship are strongly impressed on the tribes, and she is rapidly weakening the influence of England in Asia. "The Russian, in spite of his fair complexion, is more than half Asiatic. In his interviews with the Chinese, craft is encountered with craft, policy with policy, patience with patience. They have equal regard for truth."* In their negotiations each begins as far from the subject as possible. Time is no element in their calculations, it being seemingly a matter of indifference to them whether three hours or three weeks are employed. Each works for the weak point of the other, and will spend hours in working round a matter which a blunt European would cut through with a word. Hence it is that the Englishman is at such a disadvantage in Asia. They understand not his bluntness, nor he their intricacy of diplomatic intrigue, and they actually prefer to be cheated by the astute Muscovite than served by the direct sons of western Europe.

The Russian diplomat has all the softness and suavity of his Asiatic congeners; he can glide through their closest net of diplomacy without displaying an angle in his body; he conforms to their customs, and allows them to delay and prevaricate to their hearts' content. But his point once gained he is unyielding. He is an adept in the art of bribery; has emissaries everywhere; in fact thoroughly understands how to deal with Asia, and is too strongly imbued with this Asiatic spirit for European patience. "You must beat about the bush with a Russian. You must flatter them and humbug them. You must talk about everything but *the* thing. If you want to buy a horse you must pretend you want to sell a cow, and so work gradually around to the point in view."†

* Siberian Overland Route, p. 210.

† Overland Journey, p. 312.

Thus the shrewd Russian has gained point after point from his Oriental neighbors, and has permanently annexed a territory one half larger than all Europe, yet has ever succeeded in making faithful subjects of the inhabitants of this conquered district.

When we compare the career of Russia in Asia, with that of England, the difference is striking. The evident inequality, both mental and physical, between the Briton and his Indian subject, effectually prevents any assimilation, and the former but yields to his conviction of superiority in displaying an arrogance which the latter bitterly resents. The Briton is not only overbearing in his dealings with the natives, but, worse still, he does not appreciate the hereditary differences between them and himself, and is constantly offending the prejudices and interfering with the local customs of the country. The submission of the Indians to their foreign rulers is thus simply the result of fear, and lacks that feeling of interest and citizenship which the Russian is seeking to implant in the minds of his new subjects.

No man can predict the result of these movements. Asia has in all ages been peculiarly the field of great invasions, and the sudden building up of immense empires. From the remote past traditions and evidences of such movements come down to us, as in the Aryan conquests. Later we have the Mongol invasions, and numerous less extensive advances. But the movement of the Cossack has not the torrent rush of these invading hordes. He has the merit of endless caution, takes no risks, and is sure of the game before he shows his hand. The ground is prepared in front before he moves a foot forward, and all that he leaves in his rear falls into the strong embrace of the Russian empire. Gold and diplomacy are his weapons equally with the sword, and thus Europe is marching into Asia with a solid front full of significance for the future.

Within ten years Russia has made remarkable progress in her scheme of conquest. Kokan is absorbed into the empire, Khiva and Bokhara are prostrate at the feet of the Czar. In lower Asia her influence is becoming preponderant. Persia has been brought over or bought over, and is ready to

become her tool. Afghanistan is treacherous to the English and a friend of the Russians. There is reason to believe that secret agents of the court at St. Petersburg reside in all these southern countries, and take advantage of every opportunity to advance the interests of their employers.

In view of these significant indications, and of the fact that the Cossack advance is within fifteen days' march of India, England has strong reason to fear this ominous cloud overshadowing her Indian empire. In the event of a war between the two powers in Europe, is it probable that the mountain bulwark of the Hindoo Koosh and Kuen Lun ranges would long protect her borders? Were the Cossack troops strengthened by a powerful force of Afghan and Tartar recruits, warlike races for whom the Sepoys are no match, and by certain aid from the Mohammedans of India, the rule of England in this region would be greatly imperilled.

The desert lying between Orenburg on the European frontier of Russia and the borders of Toorkistan is a serious obstacle to her movements. It is rumored, however, that an idea is entertained which, if successfully carried out, will effectually overcome this difficulty. The geographers who accompanied the Greek invasion of this region, under Alexander the Great, represent the Amoo Daria, or Oxus, as emptying into the Caspian. The same termination is given to the Syr Daria, or Iaxartes. Both rivers now empty into the Sea of Aral. The intervening country, however, has been examined by engineers, who report in favor of such an ancient termination. In view of these facts an attempt may be made to restore the rivers to their ancient channel, and cause them to run into the Caspian. If such a project could be accomplished Russia would at once obtain full military command of Central Asia. By way of the Volga, St. Petersburg is within ready reach of the Caspian, and such a result would give a water line for two thousand miles further into the interior of Asia. By such a magnificent line of water communication troops and munitions of war could be readily and quickly transported from the heart of Russia to the foot of the Hindoo Koosh. Thus massed in force on the northern border of India, with a fertile and submissive country in

the rear, and the friendly and warlike Afghans in front, India would lie open to an invasion in force at any period when European difficulties might give a pretext to such a course, and we might then see the *denouement* of the drama of the Russian and Briton in Asia played on the banks of the Ganges. On both sides doubtless there would be powerful advantages, and it is impossible at the present stage of events to predict the result of a European war thus transferred to the plains of Hindostan.

- ART. V.—1. *The Philosophy and History of Civilization*, by ALEXANDRE ALISON. London.
2. *Political Philosophy*, by HENRY, LORD BROUGHAM. London.
3. *A Fragment on Government*, by JEREMY BENTHAM. London.
4. *De la Democratie en Amerique*, par ALEXIS DE TOCQUEVILLE, membre de l'Institut, &c. Paris.

WHEN Professor Huxley propounded the theory of the physical basis of life, and demonstrated with no little clearness and cogency, that no life with which we are acquainted exists without a fundamental physical existence, not only men of transcendental professions, who believe in the utter subordination of matter to mind, but men of moderate philosophic views, who believe in the equi-potency of mental and material forces and the mutually dependent existence of mind and matter, were startled and perplexed.

That a scientist so eminent as Huxley should have declared himself, his mental as well as bodily life, as based upon physical or material entities seemed a vast plunge, on the part of science, into the gulf of materialism. Kindred with that other strange hypothesis of the spontaneous development of the

various orders of life and the gradual evolution of the high from the low by infinitesimal additions and modifications—linked with such a hypothesis promulgated almost simultaneously by another equally eminent British scientist, the “Physical Basis of Life” seemed to portend unusual revolutions in philosophy, in morals, and in religion. Assisted and sanctioned by Dr. Carpenter and Prof. Tyndall, in the promulgation of such explanations of the origin of life, the theory seemed to obtain additional strength.

But when the author of the physical basis theory recently put forth an article, the ostensible design of which was to set at rest any doubts as to his belief in the existence of a mental or psychical as well as a material or physical existence, the philosophic world was still more perplexed as to what could be the import and relevancy of the theory. It is generally held by the chief physicists of the day that there is such a thing as soul as well as body, and this in spite of the charge of gross materialism; and when they arrive at the conclusion that physical existence is the basis of life, or that body is the fundamental structure of mind, they need not mean that matter is all, or that body is all that really exists in the universe.

Being devoted to the development and classification of physical phenomena, it is not unnatural, but simply unfortunate, that the physical scientists of our time should arrive at conclusions which, when formulated, should fail to be expressive of the exact result of the investigation, and, being desirous of magnifying their calling and the character of their work, like all other classes of men, they choose the highest terms and the most exalted expressions for the subject-matter of their toil besides perceiving the most momentous relations and consequences to all things else. If we take the whole result of the investigations of Prof. Huxley and the entire view expressed by the distinguished physicist, wherein he lays bare the most recondite phenomena of matter, and at the same time takes occasion to say that there is such a thing as life, and spirit, and soul, in contradistinction to matter, and body, and protoplasm, we must conclude that the phrase “physical basis of life,” means something different from what has usually

been understood, and, if it has any meaning whatever, it simply signifies that life, so far as the eye of the human observer can penetrate, or the mind of the philosopher generalize, is always connected in some manner with some form of matter which is denominated a "physical foundation."

It is not the part of the scientist to say anything more than the facts warrant; and, if the originator of the physical basis theory had said we find certain forms of life *independent* of any physical or material existence, the assertion would have been unsupported by scientific facts. Or, if he had said that life *can* exist independent of any physical or material existence, it would have been a mere opinion unwarranted by the facts. Equally unfounded would have been the opposite of this proposition, whether true or not, that life and mind *cannot* exist without the accompaniment of, or dependence upon, any physical or material entity. But, in so far as Prof. Huxley's physical basis is assertive of the proposition that life and mind co-exist with body and matter, and that there is a connection, correspondence, or dependence between the co-existences, it must be regarded as true and well supported; and we need only refer to the very elaborate system of philosophy now in progress by Mr. Spencer, in which the theory of evolution is being admirably exposed and illustrated, to show that a view of life, equally suspended upon physical existence, is consistent with a belief in the non-identity of the phenomena of mind and matter. We shall therefore interpret the expression "physical basis of life" as signifying the inevitable correspondence of the phenomena of life with the phenomena of the physical environment.

With this preface, as illustrative of our design in propounding the financial basis of society, it will not be difficult to comprehend, in the outset, what is meant by the terms "financial basis." Not that the chief and distinguishing element of social intercourse is a pecuniary element, but that society, in all ages has rested upon a pecuniary foundation, and has been, in some manner, connected with financial values. No order of beings, of which we have any positive knowledge, is at any time organized into a proper society without first establishing a pecuniary foundation upon which to erect the social edifice. The

observation of all states, conditions, periods, and modifications of society, gives the proposition that all orders of society which have had any permanent growth have been dependent directly or indirectly upon the financial condition of the environment.*

Those things which a good financial condition secures are the invariable elements and means of social advancement. There is, then, not only a correspondence of social phenomena and financial phenomena, there is an antecedence of the latter to the former. One of the factors in the social product is the desire among human beings to fraternize the natural primal and normal attraction of soul to soul. But this attraction cannot be felt; this agency cannot operate; this desire cannot be made manifest, unless through sense-perceptible media. And since the media of the transmission of the social feeling are either financial values, or capable of being represented by financial values, they constitute the other factor of the social product.

And further, since the external means and the internal motive always increase proportionately, the greater the financial prosperity of an age, or of a community, the greater will be desire for social culture.†

Again, it is a law of our nature that desires and passions are quite as frequently awakened by the presentation of objects to consciousness, as that objects are sought and means procured by the antecedent operation of those desires and passions. The influence is therefore mutual; and the resultant fact in life is thus stated: That sometimes desires and passions internally initiated, and requiring external

* 'Ἐχμεν οὖν τούτων τῶν δύο κοινωνιῶν οἰκία πρώτη καὶ ὀρθῶς Ἡσίοδος εἶπε ποιήσας,

Οἶκον μὲν πρῶτιστα γυναῖκά τε βῶν τ' ἀρουήρα.

"Now of these two societies the domestic tie is the first," and Hesiod is right when he says,

"First house, then wife, then open for the plough."

Aristotle's *Politics* b. i., cii.

† "But as there are many sorts of provisions, so there is a variety both in the lives of men and of the brute creation; and as it is impossible to live without food, the difference in that particular makes the lives of animals so different from each other."—Aristotle's *Politics*, b. i. c. viii.

manifestation, demand and procure the instruments for their gratification—that sometimes, on the other hand, the instruments themselves, being first presented to perception, produce the same transformation in the desires and passions of the individual, the order of origination alone being changed.

With these propositions as premises, and which are too evident to need verification, it will not be difficult to see the fundamental character of finance in society. It is true that many of the lower forms of society exist without the concomitant parallel existence of a well ordered business community in which financial schemes are initiated and perfected. As such may be instanced the Adamic period of social life when no circulating medium like money had any well defined place in the community; or as such may be instanced the barbarous and simple tribes of Africa and the islands of the southern seas.

But money and kindred financial media are only the representatives of the things which society uses in the accomplishment of its purposes—financial values are only the correspondences of real values. And if those lower forms of society, in which the grossest natures and nations mingle, are without any well defined system of finance, they have something to correspond—they have the values which money represents, the realities upon which finance must ever rest.

An observation of these lower, simpler and grosser types of humanity and society demonstrates that where the financial condition of a community has never assumed any distinct, defined and perfected shape, neither has the social condition assumed any complex, refined or elevated type. Advancing one period farther in the observation, we find that the leading race of humanity, beginning to learn the utility of representative values and a circulating medium, which, while the objects themselves remained stationary, could be revolved around, and which, while property remained fixed, could be removed at any distance, and, becoming acquainted with the facilities of such a mode of administering to the social wants, soon originated a highly refined and elevated society. And all along for ages we discover that nations have been socially flourishing

as they have been in a position to obtain the essentials upon which society depends for its external basis. This facility for acquiring the instruments for the cultivation and manifestation of the highest social feeling is always dependent upon the ease with which money is obtained and circulated. The verification of this proposition would call for the proof that money is advantageous in representing values and in facilitating the satisfying of wants. This we apprehend is too plain to need discussion.

Having noticed very briefly the ratio of financial growth to social growth, in the different periods of the world's history and also in the different periods in the history of a race, and having found that the ratio is constant, it will be our province now to treat of the correspondence in the different forms of well developed society. For this purpose it will be convenient to divide society into three divisions, well defined and recognized among civilized peoples—the society of wealth; the society of rank; the society of culture. To trace the society, whose distinguishing characteristic is wealth, back to a financial source, or to place it upon a financial basis, is not difficult, for the very appellation of the society of wealth implies that the members of that society are in the possession of large pecuniary means, and that the community in which it exists has a firm financial basis.

A passing glance at the composition of this social body will be sufficient to reveal the nature of the dependence indicated. The leading desire, the ruling principle, of such a community is to maintain and augment wealth or its representatives. Its social passion is in the display of that wealth and in the manifestation of its appreciation of the things that are only acquired by large expenditure. Such a society will have for the instrument of its desire, for the means of its internal communication, for the expression of the mutual love, affection or esteem of its members, for the gratification of its tastes both physical and psychical, for the whole machinery of its progress and propagation, only such apparatus, appliances, and procurements as financial prosperity will afford. The requisites for admission into the full enjoyment of the pleasures and the privileges of

the society are, of course, financial success. Intellectual growth and power are not essential; æsthetic culture, in a high degree, cannot be demanded; birth, family, station, cannot be deciding quantities in the qualifications of the candidate; and while all these may be possessed by the aspirant for social honors in the society of wealth, yet the determining element being deficient or utterly wanting, those honors cannot be obtained. For not being in possession of a foundation upon which to erect a rich social edifice, he cannot, therefore, build, and must choose other grounds. In this type of society, and which is common in all new countries so soon as wealth and a financial system has been thoroughly developed, the correspondence between the social life and the financial environment is most apparent. It is easy to see how such a form of society does and must draw from financial sources for its maintenance and continuance.

The next type of society, in which the connexion between the social life and the wealth of the community is not so direct, apparent, and homogeneous, is the society of rank, of honor, of power, of position, of political distinction. An inspection of the composition of this form of society will show that the members thereof obtain the means for their support from the wealth of the community over which they rule, by giving in exchange for that support something not like but unlike in kind. They give vigilance, clear perceptions, enlarged views of what the complex conditions of a great community require, lofty patriotism, an efficient and educated willingness to assume control over the interests and destinies of the whole people—they give all these for the things which financial values may procure, as well as for the moral support of the people.

Again, the means employed for the accomplishment of the purposes of the society of rank, are eminently such as financial values primarily obtain. The pageantry, the equipages, the grand edifices, the imposing retinue of attendants, and all the complex environment of men, means and measures, of palaces, personages and prerogatives, have their primal procurement resting in financial values. And, not only this, but the individuals themselves, who constitute the society of rank,

have acquired their ability to rule either through the means which their own wealth afforded or that of others. The teachers, the implements, the travel, the maintenance at political and educational centres which the rearing of a character fit to rule must have, are only obtainable through the expenditure of money, either belonging to the individual himself or his patrons. And when a society composed of such individuals, and their associates of the opposite sex, has been once established, or by such a stepping stone has once ascended to the throne, the maintenance thereof is accomplished, as we have seen through similar means.

A retrospect of the various grades through which the society of rank passes, in order to reach its efflorescence and highest development, will show that the connection with financial prosperity is equally true and real as in the case of the society of wealth. But the connexion or correspondence between this social life and its basis is neither direct nor homogenous; it does not derive its impulse nor its means directly from the financial values of which the community is possessed; nor do its communications and its manifestations partake of the same nature with its ultimate foundations. The society of rank has passed on from the state of mere homogeneity with its origin and environment (which is the characteristic of the society of wealth), and shows a social development in which the internal relations and means of communication are largely dissimilar and vastly removed from the outward causes and arrangements with which it is surrounded, and by which it is nourished.*

The dependence of this second order of society upon its primal basis, is not so clear and direct, as that of the first order, but rather indirect and heterogeneous. In the society of rank, the members constituting it and the means used in the manifestations of the social phenomena, are quite heterogeneous to those of the society of wealth and from which it may be said to be developed, yet the correspondence is real and traceable,

* "Thus property is necessary for states, but property is no part of the state, though many species of it have life."—Aristotle's *Politics*, b. vii., c. viii.

the change in the social body is effected by the introduction of new elements. It will be observed that the society of rank is prevalent in old countries which have passed through the early and gross periods of social and financial formation to this more refined and regal period.

In noticing the composition of the third species of social life, we observe that the dependence on a financial basis is not easily traceable. The society of culture has for its food and nourishment a small portion of physical elements. The media for the communication of its members are as much removed from the gross and sensual as possible, varying in proportion to the degree of culture. Money is never recognized in this type of society as being valuable *per se*, but only as a means for the satisfaction of refined tastes and keen spiritual appetites. The appetencies for each other are expressed more in manner than in matter, in things of delicate structure, in matters coupled with incidents, in articles enveloped in a cloud of meaning, in possessions crowded with associations. And yet, as even the most psychical pleasures are in some way dependent upon the modifications of physical entities—as even all social pleasures, to be definitely understood and mutually recognizable, must have something substantial as a fixed quantity upon which to place a mutually appreciable valuation, so must the highest and most attenuated forms of society depend, in some degree, upon values which are primarily purchased by financial values, and thus, finally, rest upon a financial basis.

And while the means for the intercommunication of the members of the society of culture and the things in which they take delight are not usually intrinsically valuable, and while the requisites of admission into the brotherhood of cultivated people are neither money nor pecuniary values of any sort, yet the invariable dependence of the society upon a financial basis is conceded. The correspondence between the society itself and its foundations, between the social life and its environment, is not homogeneous but heterogeneous, not immediate but mediate, not direct but indirect. The chief characteristic of the society is the cultivation of psychical functions; this is supported and nourished by means (namely, by physical and financial stimuli),

differing largely from the end. The correspondence in this respect is heterogeneous. The appliances of the society of culture, its books, its instruments, its specimens of art, its conservations of science, its whole apparatus for social as well as individual improvement, are obtained by the use of financial values; and these appliances, organs and apparatuses, are in turn made the indirect means of the enjoyment of persons of culture when associated in a social way. The correspondence between the society and the basis is, in this respect, indirect and mediate. Again, these same means and appliances, of which the society of culture makes constant use, have required great study, leisure, artistic skill, literary research, scientific investigation, experiment, mechanical ingenuity, extending back through long periods and gradually accumulating always at an outlay of wealth and financial values; so that the connection or correspondence between the society itself and its basis extends in time to a great amount. We should therefore expect to find a well-organized and permanent society of culture nowhere, save in an old, long-civilized country. The expectation is supported by the facts. The oldest and longest-civilized countries of Europe alone (with a few exceptions in our own country) present this species of society in any enlarged sense.*

But the different orders of society to which we have referred do not always, and, we may say, do not usually, exist as such. We find large departments of social life the *leading* characteristic of which is either wealth, rank, or culture. It is common in America to find a large class of society whose almost exclusive qualification is wealth, having neither culture, political influence, or birth. In monarchical countries, where rank and title are hereditary, the anomaly often occurs of whole sections of the society of rank without wealth and sometimes even without culture. In all educational countries, where the enlightenment of the people has so far advanced,

* "For what every being is in its perfect state, that certainly is the nature of that being, whether it be a man, a horse, or a house."—Aristotle's *Politics*, b. i., c. ii. 7.

as that whole orders of men are set apart for the advancement of learning, where colleges, universities and seminaries have been long established, there arises a spirit of liberality and refinement and a habitude of much thinking, which, when united with the social tendency, produces a department of society possessing culture of a high degree but neither wealth nor political power.

But the gradual assimilation of the different species of social life has gone on in sympathy with the assimilatory spirit and law of the age, and now we find most frequently a combination of two and sometimes of the three different orders of society in one. Wealth and rank are often combined; wealth and culture frequently; rank and culture almost invariably; and wealth, rank, and culture, in a large number of cases. But whatever may be the composition of a given state of society, or however simple or complex may be the elements of which it is constituted, the one relation or correspondence, connection or dependence, upon a financial basis, remains a fixed fact.

There is one order of society which is omitted in our analysis because it is not ordinarily included under the term society as here used, that is, the society of moral worth. There may be such a thing as a social body, whose chief characteristic is morality or religion, whose ruling principle is right, or duty, or devotion, but such organizations are beyond the scope of this article, and their dependence upon a financial basis, although apparent, will not be here noticed. That a moral and a religious element should and does permeate society of whatever type, and that ethical modifications are frequently the initiatory impulses of social organizations, is not doubted. But we are treating of that social life where internal initiation is, with the emotions and desires, the reciprocal feelings of humanity—we are discussing that social product which has one factor of its evolution in the desire of the souls of men for each other. It is a well-recognized fact, however deplorable, that morality is not an absolute prerequisite, nor immorality (unless it be of a gross type) a peremptory disqualification, for entrance into or continuance in the society of wealth, rank, or

culture, or any of their modifications or combinations. It is a phenomenon, not unfrequent in social life, that a person of very exceptional moral character presses the tapestry of the parlors of the rich, or moves in the halls of the noble, or figures, admired and lauded, in the drawing rooms of the cultured. The ethical element in society, although important, is not a determining element, and is not sufficient, therefore, to give a distinguishing appellation to an order of society.

There are many important deductions to be made from this dependence of society upon financial conditions. And it may as well be stated here that all schemes for a disruption, disarrangement, dissolution, or disturbance of the financial condition of a great community react unfavorably upon its social condition. The rapid descent from affluence to poverty, the equally rapid ascent from poverty to affluence, in the case of any number of individuals, has a demoralizing influence upon society. Each, in his new realm, is a stranger and finds himself quite incompetent to bear the pains and burdens, the privileges and duties, of his new situation. The environment of poverty suddenly thrown around the family accustomed to the exercise of high social functions, totally unfits it mentally and morally as well as financially for the exercise of those activities which it has so long conducted with freedom, comfort and pleasure, and precipitates it into a region of blight, discomfort and dissatisfaction. On the other hand, the environment of wealth or honor, suddenly enveloping a family previously unaccustomed to the refinements of a high type of society, causes it to stand perplexed and bewildered before the complex arrangements which such a society presents to its perceptions and the complex performances which it requires from its activities.

All panics, all commercial crises, all periods of extraordinary and transient growth of wealth, tend inevitably to the unsettlement of social foundations. The individuals, and the society which they compose, meet the ever recurring arduous task of adapting themselves to new conditions and new relations. This continued strain upon the power of adjustment, while it exhausts psychical forces, gives no time for the successful operation and direction of physical forces and the appro-

priation of the benefits accruing from whatever financial prosperity may arise. The temptations, which persons in failing circumstances find to seek closer affiliation with persons of substantial wealth, in order to conceal for a time, or during a crisis, their real financial condition, only prove the arduous nature of the task of changing the adjustment of social sensibilities from a higher to a lower range. But the fall must inevitably come: and waning political power or failing resources, although not immediately followed by disastrous social results, in any particular society, will finally effect an unfavorable change. The giving away of the foundations must eventuate in the ruin of the superstructure. And, while the sudden and deplorable crash of commercial ruin operates most immediately and quickly upon that society whose distinguishing feature is wealth, yet, mediately and sooner or later, the effect of the concussion is communicated to that social body whose characteristic is rank, or political influence, or culture. It is true that financial fluctuations and commercial exigences do not effect so largely, in the first instance, the society of culture, as of rank, or wealth. The individual whose mind has been throned at last among the everlasting hills of majestic truth, whose moral and mental life is spontaneous and scarcely dependent at all upon the external world for stimuli, whose soul basks in a sunlight clearer and steadier than the rays of the solar orb—the man of this character is not affected, perceptibly, and immediately, by such financial crises.*

But the effect must be visible when he comes to the exercise of his social functions and finds that the dependencies of social intercourse, the material concomitants, the outer essentials of highly developed, highly organized and well-regulated society, have been swept away by the besom of financial disaster.

It will also be noticed that all attempts to change the distribution of property, as by an equal division among all per-

* *Τὸν δὲ κτημάτων πρῶτον μὲν καὶ ἀναγκαϊότατον τὸ βέλτιστον καὶ ἰγερμονιχώτατον τοῦτο δ' ἔν' ἀνθρώπῳ.* ("But of property the first and most necessary part is that which is best and chiefest, and that is man.")—Aristotle's *Economics*, b. i., c. v.

sons, must effect disastrous social results. Laying aside the consideration of the suddenness of the change and the rapidity of renewed adjustment of social relations to a new financial environment (for it is conceded that the distribution might be *gradually* effected), it is extremely doubtful if any good would come from the practical execution of the scheme of equal distribution of financial values. There might be, after long periods of adjustment of relations to each other, a mediocre social state, having nothing in particular to disparage or to recommend it—a social life possessing a low state of vitality, coherency, and organization. But, we believe, that a highly developed, highly organized society is only possible in the midst of a financial environment and property-distribution such as the world now possesses. No transcendent and extraordinary development in physical, or psychical life, can be evolved without a corresponding accumulation and aggregation of correlative forces; and the same is true in social evolution—no magnificent and perfected type of society can be produced, save by the accumulation and aggregation of the forces which support and nourish social life. One of these correlated and stimulating forces, in the production of society, is financial value; and a distribution and dissipation of these values will render possible only a low social vitality.*

The dependence of the different orders of society upon financial values affords a reliable standard for testing the relative standing of the different orders. Even if we judge by the financial standard alone, or rather by the nature of the dependence of each order upon its financial basis, we shall find a large difference in the estimate we are to put upon the various classes. In life the highest types are those which are most unlike the elements out of which they were originally organi-

* Έστι γὰρ ἕτερον ἡ χρηματιστικὴ καὶ ὁ πλοῦτος ὁ κατὰ φύσιν καὶ αὐτὴ μὲν οἰκονομικὴ ἡ δὲ καπηλικὴ ποιητικὴ χρημάτων σὺ πάντως ἀλλ' ἡ διὰ χρημάτων μεταβολή. ("For the mere getting of money differs from natural wealth, and the latter is the true object of economy; while trade only procures money, not by all means, but by the exchange of it.")—Aristotle's *Politics*, b. i. c. ix.

ized. The more nearly the product of vital functions is like the food which supplies the organism, the lower is the order of existence. The biological law may be further stated thus: the closer the connection between any species of life and its primary basis, and the nearer the relations within correspond with those without, and the less the number and distance of outward stimuli, the lower is the type of life. Now, that form of society which is most intimately connected with financial values in its origination and continuance, which in its communications and reciprocal actions most nearly resembles the financial environment, which is most immediately sensitive to financial stimuli and to the want of such stimuli—that society must be of the first or lower order in the ascending scale of social evolution. And it is not difficult to ascertain, on reflection, and on making a retrospect of the analysis already set forth, that the society whose distinguishing feature is wealth is of that order. Having almost exclusive dependence upon financial values, and drawing to a minimum extent upon other and compound resources, it has an existence almost homogeneous with the commercial world. It differs mostly in the individuals who conduct it and in the attributes involved—in the one case the participants being only men, in the other, men, women, and children; in the one case, the attributes required being the harder, sterner, craftier; in the other, the softer, sweeter, prettier.*

Again, that order of society in which the dependence upon its primary basis is less precise and immediate, in which the means of communication and the reciprocal activities are less like those of the financial environment, in which the sensitiveness to financial stimuli, although great, is not immediate and exclusive, in which the correspondence of internal and social relations to external and financial relations is not the result of contact with the social organism but of a chain of causes to which the organism is capable of responding in detail—that

* "C'est une mauvaise espèce de richesse qu'un tribut d'accident et qui ne dépend pas de l'industrie de la nation, du nombre de ses habitations, ni de la culture de ses terres."—Montesquieu *De l'Esprit des Loix*, l. xxi., c. xii.

order of society must occupy the next and second place in the ascending scale of social life. To this order must be assigned that society whose distinguishing characteristic is rank, political power, birth. Not being homogeneous to the financial world either in its interests or its reciprocal actions, this order of society, by the incorporation of new and lofty elements of social intercourse has developed a higher type of society than that of wealth and achieved for itself just distinction and admiration.

But that order of society whose dependence upon financial values is most invisible and recondite, whose media are the most subtle and attenuated, and least unlike the environing financial media, whose impressibilities and activities are least directly dependent upon the stimuli of financial forces, but whose sensibilities are affected through a long concatenation of causes and concauses at the farther extremity of which lies the antecedent cause of financial support—that society must be the third and highest in the ascending scale of social life. And whether the civilized world has yet produced this type of society largely, may well be doubted. If not, we are yet to possess the supreme felicity of seeing a well-organized, flourishing and extensive society of culture among men. We already have the fragments—we already have small communities containing splendid specimens of this advanced growth. The beauty, the symmetry, the complexity of organs, the power, the sensitiveness, the speciality, of life physical and psychical, are always in proportion to the remoteness of the primary basis of that life. So the harmony and the glory, the dignity and the refinement, the mental and moral elegance, grandeur and splendor of social life, are in proportion to its remoteness from its financial basis.*

* "By nature too, some beings commend, and others obey for the sake of mutual safety; for a being endowed with discernment and forethought is by nature the superior and governor."—Aristotle's *Politics*, b. i., c. ii.

"Il y a deux sortes de peuples pauvres: ceux que la dureté du gouvernement a rendu tels; et ces gens la sont incapable de presque aucune vertu, parce que leur pauvreté fait une partie de leur servitude: les autres ne sont pauvres que parce qu'ils ont dédaigné, ou parce qu'ils n'ont pas connu les commodités de la vie; et ceux-ci peuvent faire de grandes choses, parce que cette pauvreté fait une partie de leur liberté."—Montesquieu *De l'Esprit de Loix*, l. xx., c. iii.

Having noted the differentiation of the various connexions between the different orders of society, simple and compound, and their common financial basis, also the relative standing of the several orders according to the intimacy of that dependence upon financial causes, we will glance briefly at the condition and prospects of American society. But first as to the order of its development. A generation produces a great change in the social life of a community. While the fathers and mothers toiled for the accumulation of property, for the aggregation of financial values, caring little and doing less for social intercourse, the sons and daughters having been blest with a good education, and, at last, having become possessed of the inheritance, begin the erection of a social structure upon the foundations which their parents laid. And, whether or not the accumulation of wealth goes on, there arises at least a transient social life—a society having organization and well-defined reciprocal activities.*

If the aggregation of financial values continues, under the management of this second generation, there is laid a still broader and firmer foundation for the enlargement of the social structure in the succeeding generation. And this accumulation, united with the tendency to social life transmitted by birth and fostered by education, gives rise to a society of a still higher type. At length the members of this growing social body begin to turn their attention to politics, and, being successful, a new element is incorporated. Or, becoming imbued with the spirit of learning, they throng our schools and colleges, and the choice variety of culture is engrafted on the already flourishing social plant †

And so the evolution proceeds, unless met by financial or

* "Le commerce guérit des préjugés destructeurs; et c'est presque une règle générale que partout où il y a des mœurs douces, il y a du commerce, et que partout où il y a du commerce, il y a des mœurs douces."—Montesquieu *De l'Esprit des Loix*, l. xx. c. i.

† "Les habitudes de la vie privée se sont continuées dans la vie publique; et il faut bien distinguer chez eux les économies qui dépendent des institutions, de celles qui découlent des habitudes et des mœurs."—De Jockueville's *Démocratie en Amérique*, 2me partie, cv.

political reverses or by physical incapacities, until a society of large and symmetrical proportions is brought into perfected existence. This is the order in which society is developed; and although we have not yet observed any universal existence of the type last noticed, yet we, in this country, possess all the requisites for a highly developed and harmonious social life. With all our vast resources and the rapidity with which they are susceptible of development, with a population rapidly increasing from external as well as internal sources, we are yet in the beginning of the aggregation of financial values. The comparative newness of the country, the comparative youth of the American nation, and the concomitant claim which material interests have upon the universal thought of the American people, render it not unnatural that wealth and material success should be an immediate basis for a large proportion of our social life. And with the exception of a few brilliant and magnificent cases in as many old communities, there is very little society in America that is distinguished either by political power, family, or culture. Gradually there will arise, notwithstanding the assimilating and amalgamating tendency of our nation and time high orders of society whose distinguishing feature will be derived from political station,* and finally from intellectual culture. America will be no anomaly among nations; and when the American people shall have advanced beyond the initial period of universal money-making and universal devotion to material and corresponding financial interests; having laid, in the order of development and according to the law of social evolution, a financial basis, they will then turn their attention and their energies to the erection of a social structure both dignified and elegant. A new type of social life, beautiful, harmonious, and powerful, will have been developed, and the American nation will have taken her place as among the foremost in social refinement, scientific advancement, and political liberty.

* It is, perhaps, difficult to see how this can be in a country possessed of such a government and such institutions as ours, and where offices are filled—not by the same individual for any length of time, but by different individuals in rapid succession. But when our civil service shall have been reformed and placed upon a different basis, such a state of things as is here indicated will become possible.

ART. VI.—1. *Histoire de la Littérature Anglaise*. Par H. TAINÉ. 4 vols. Paris, 1866.

2. *Histoire de la Littérature Anglaise*. Par H. TAINÉ. Tome cinquième et complémentaire. Les contemporains. Paris, 1869.

ON the 20th June, 1837, Queen Victoria ascended the throne of England. Since that day a generation has passed away, and the British nation has progressed in its ideas. Many political evils have been cured, and many social abuses reformed. If much remains to be done before the people attain to the full development of their rights and their capacity, it must be admitted that much has been accomplished. The rigid barriers formerly existing between the different ranks of society have been broken down. The peasant no longer dreads the peer, nor does the peer now feel himself degraded by coming in contact with the peasant. The professions and the public offices are open to all who can show that they possess the requisite qualifications for them, and no one is now excluded from them merely on account of the obscurity of his origin. All these changes have produced corresponding changes in the manners and habits of the people, and as the literature of a nation is in a great measure the reflex of its life and modes of thought, it follows that it will be similarly affected. Accordingly, we notice that the prevailing tone of English writers now is different from what it was thirty-four years ago.

When Queen Victoria ascended the throne, England was just recovering from the violence of the political contests between the new Liberals and the old Tories respecting the removal of disabilities from Dissenters from the established church, the admission of Roman Catholics to parliament and to public offices, and the Reform bill of 1832, which last came near convulsing the country with civil war. In the literary world these parties, Radicals and Tories, found their representatives. Scott and Byron were still in the zenith of their popularity, although the first had passed away five years previously, and the second more than thirteen years. Scott was a tory to the backbone, a virulent one of the old school, a worshipper of kings and nobles, titles and ancient lineage; and al-

though he could create such characters as Jeanie Deans and Caleb Balderstone, and was kindly in all his relations with the poor, he scouted the idea of conferring political power on the people. The tenor of his novels and poems shows that his sympathies lay chiefly with those rulers of men, who held their power by virtue of birth and ancestry. He found a co-adjutor in Archibald Alison, the sentiments in whose "History of Europe" are counterparts of those contained in his "Life of Napoleon." And the bulk of the daily and weekly journals, the monthly and quarterly reviews, were unfavorable to the concession of political rights to the masses. On the other hand, much of the extraordinary popularity of Byron arose from his uncompromising hostility to the governing classes and the aristocracy. From his earliest debut as a politician and poet, he had denounced oppression of every kind. One of his very first poems was a eulogy on Charles James Fox, the far-sighted statesman; and in his last he utters the following sentiment:

"And I will war, at least in words (and—should
My chance so happen—deeds) with all who war
With thought; and of thought's foes by far most rude.
Tyrants and sycophants have been and are.
I know not who may conquer; if I could
Have such a prescience, it should be no bar
To this, my plain, sworn, downright detestation
Of every despotism in every nation."*

His poetry teems with the noblest aspirations for, and advocacy of liberty, and his prophecy of its ultimate triumph seems about to be realized:

"But never mind;—'God save the king' and kings!
For if *He* don't, I doubt if *men* will longer,
I think I hear a little bird, who sings
The people by and by will be the stronger."†

His political sentiments were fully developed in "The age of Bronze," and they drew down upon him the hostility of the privileged classes, and especially of the landowners whom he there-in mercilessly satirized. This added greatly to his popularity,

* *Don Juan*, Canto ix. st. xxiv.

† *Ibid.* Canto viii, st. l.

and his poetry contributed powerfully to the development of that determination on the part of the people to obtain their fair share of political power, which has been so marked a feature of the present queen's reign. The writings of Cobbett, Home, and other inferior authors had preceded Byron and produced considerable effect, but in their day the hour had not come for the supreme effort, which upset the tories in England and the Bourbons in France.

In 1837 there were but few survivors of that cluster of brilliant writers who have made the first quarter of the nineteenth century so illustrious, and those who still lived were only shadows of what they had been. Wordsworth, Moore, Southey, Campbell, Rogers, James Montgomery, Allan Cunningham, Miss Edgeworth, Mary Russell Mitford, W. Lisle Bowles, Jane Parker, Joanna Baillie, Amelia Opie, and Madame D'Arblay still lingered on the scene, but the light within them had grown dim and they do not properly belong to the Victorian era. Moore and Southey had exhausted their genius and were inhabitants of "a fantastic realm," for softening of the brain had obscured their perceptions. Wordsworth was then sixty-seven; Campbell, sixty; Rogers, seventy-five; Montgomery, sixty-five; Cunningham, fifty-one; Miss Edgeworth, seventy-one; Miss Mitford, fifty-one; Miss Porter, sixty-one; Bowles, seventy-five; Miss Baillie, seventy-three; Mrs. Opie, fifty-three, and Madame D'Arblay, eighty-two. Sharon Turner and Lingard had given to the world their great works and yielded their places to historians of a more brilliant stamp. A new generation of writers was stepping on to the stage, and a list of upwards of five hundred names of men and women of considerable genius and talent proves that there has been an unusual outpouring of the intellect of the nation during the period we are now considering. It is a new period in the history of English literature. The last was accomplished when Scott died (1832).

"La Période présente," says Taine. * 'n'est point encore accomplie, et les idées qui la gouverneront son en voie de formation, c'est-à-dire

* *Les Contemporains*. Avertissement.

l'état d'ébauches; c'est pourquoi on ne peut à présent les grouper en système. Quand les documents ne sont encore que des indices, l'histoire doit se réduire à des études, la science se modèle sur la vie, et nos conclusions restent forcément incomplètes, quand les faits qui nous les suggèrent sont inachievées. Dans cinquante ans, on pourra écrire 'histoire de ce siècle; en attendant on ne peut que l'esquisser''

This is indisputable, and accordingly we shall not attempt a history, but content ourselves with discussing what appear to us to be the principal characteristics of the literature of England of the last thirty-four years.

The English intellect has been active in every department. Works on history, divinity, theology, moral, political, and social economy, archaeology, philology, and every branch of science, have been issued with a liberal hand; while novels and plays have literally been poured forth in such profusion that one contemplates the fact with dismay. Who can read a title of them? and what will be the ultimate result if the world should be inundated with them in like manner for the next fifty years? The excessive multiplication of books tends to their destruction. Every nook and corner of the world is visited now-a-days, and a large number of travellers consider themselves bound to give the public the benefit of their experience. In this manner voyages and travels have been and are being multiplied, until our book shelves groan under the weight of them.

The most striking feature of the history of modern literature is the rapid increase in the number of newspapers and magazines. In 1837 the London Times was a power in the state: its predictions were looked upon as infallible, and its denunciations were dreaded. Had a nuisance existed for centuries, it might have gone on existing, until "the Thunderer" pronounced it detestable, and then its speedy doom was considered certain. It occasionally made mistakes in its prophecies, and sometimes failed to see its denunciations carried out; but that did not destroy its *prestige*, some of which adheres to it still, though greatly dimmed. Some twenty years ago it undertook to get rid of Temple Bar, which it denounced as a ridiculous obstruction (as, indeed, it is), to the traffic of Fleet street and the Strand, and as an unsightly architectural pro-

duction of the time of Charles II. Yet there it stands in all its obstructiveness and hideousness, smoke-begrimed and defiant of the Times; its fall has been decreed by other parties independently of "the Thunderer." The Daily News and the Daily Telegraph now rival the Times in ability, and the latter surpasses it in circulation; * but neither of them was in existence in 1837. The Morning Herald, the Morning Journal, the Courier, the Globe, the Morning Chronicle, and other old contemporaries of the Times have disappeared, and given place to papers conducted more in accordance with the prevailing sentiments of the community, with more truthfulness, and less scurrility.

The reduction in the price of newspapers now makes them easy of access to the working man; but in 1837 the majority of the poorer classes had to resort to the tavern to get a look at the day's paper, or else content themselves with their Sunday paper, the staple of which was criminal trials, police reports, accidents, prize fights, and coarse jokes, with scurrilous leading articles and perversions of the daily news. In this respect, however, the English Sunday papers have changed but little; only they have been rendered more truthful by the rapid action of the telegraph, which has powerfully contributed to the change of the character of modern journalism. In those days newspapers were an expensive luxury; now they are a necessity, obtainable at a very cheap rate. They are the great educators, in spite of their blemishes. It is almost impossible to estimate their real value; but they must be taken into account in treating of current literature, for their criticisms have a great influence upon it, and by elevating the people they have greatly altered its character. We are not prepared to say that the alteration has been for the better, for the bulk of the books

* It is now admitted even in England, that, by its universally acknowledged enterprise and spirit, the New York *Herald* surpasses the London *Times* as a newspaper; and it is undeniable that the former has a much larger circulation both at home and abroad than the latter. And if the New York *Times*, *World*, and *Tribune*, be compared with any other three London papers, it will be generally admitted by competent, impartial judges on both sides of the Atlantic, that the American journals are at least equal to their English contemporaries in all the essential requirements of newspapers.

issued yearly are of a superficial and ephemeral character, and much of the intellect and influence of cultivated and gifted minds is now frittered away in magazine writing. Magazines have multiplied until they have become an impediment to each other: they have fostered the habit of what the late Dr. Rush called "disjointed thinking." In 1837 they were few in number in England. *Fraser's Magazine* was, properly speaking, a review; but until Charles Knight started "the Penny Magazine," the few that were in existence were obscure periodicals of very little literary merit.

When Ainsworth's and Bentley's were started—which was about this period—a new career was opened up to writers, for the proprietors of these magazines engaged persons of the highest talent to contribute to them and to illustrate them. In this manner the genius of Dickens, Thackeray, Jerrold, Blanchard, Thomas Hood, Cruickshank, Seymour, H. K. Browne, Leech, and many others, was developed. Ainsworth produced many of his own romances in his magazine, and Dickens contributed *Oliver Twist* to Bentley's. Between them they inaugurated what was not inaptly styled "the literature of Newgate." Fagan, Bill Sykes, and Jack Sheppard, became popular characters; they took possession of the stage, and created more burglars, pickpockets, and receivers of stolen goods, than they reformed. "Artful Dodgers" abounded, and were the theme of newspaper pleasantries. The public taste became vitiated: there arose a craving for tales wherein highwaymen, detective policemen, and crimes and criminals of every shade figured. Bulwer—probably without intending it—contributed to the fostering of this taste by his *Paul Clifford*, a political satire, but very easily mistaken for a mere story of a highwayman.

This craving for scenes in the life of criminals has been largely supplied by the modern novelists, both French and English. Victor Hugo, Eugene Sue, Balzac, Paul de Kock, and other Frenchmen have sometimes carried their descriptions beyond the limits of decency: but some of the English novelists have been almost as bad. Ainsworth's "Crichton," and all of G. W. M. Reynolds' writings smack of obscenity.

Charles Reade, Ainsworth, Miss De la Raimée, Miss Braddon, Mrs. Henry Wood, Sheridan Le Fann, Wilkie Collins and Yates have taken particular crimes under their protection, and succeeded in making their guilty heroes and heroines interesting. Murder, adultery, forgery, bigamy, seduction, burglary, swindling, and rascality of every kind are as familiar with them as household words. But it must also be admitted that these crimes are not wholly unknown to the really great masters of romance, Dickens, Thackeray, D'Israeli, and Miss Evans, though they are deprived of much of their grossness by the artistic manner in which they are treated. Out of upwards of seventy writers of fiction who have flourished and are flourishing during Victoria's reign, there are scarcely twenty who have been content to rely upon scenes in ordinary life, free from actual crime, for their materials; or who, if they do introduce crime into their tales, make it exceptional and as little prominent as need be. Of these, Anthony Trollope, Charlotte Brontë, Tom Hughes, William and Mary Howitt, Mrs. S. C. Hall, Kingsley, Lover, Mrs. Riddell, Miss Sinclair, the Baroness Tautphous, and, perhaps, Lever, are favorable examples. We say "perhaps Lever," for his object is to depict scenes of fun and wit, wherein his heroes are not over scrupulous in their morality nor loth to play very serious practical jokes. He is not averse to duelling and elopements, but he does not select mere unmitigated villains to exercise his powers upon.

The English have attained a preeminence in novel writing. Other nations have produced elegant and artistic tales, but these have not been characterized by the extraordinary variety, force, copiousness, and truth to nature which the English romances possess. From the days of Defoe to the present time there has not been lacking authors of high graphic power. Fielding, Smollet, Richardson, Goldsmith, Sterne, Johnson, Hawkesworth, Miss Burney, Mrs. Radcliffe, Lewis, Mackenzie, Godwin, Beckford, Hope, Ward, Croly, Croker, Miss Edgeworth, Miss Austen, Miss Porter, Mrs. Opie, and others have constituted the chain which runs on through Scott, James, and Bulwer, down to the latest fiction-producers. But in one feature the modern novelists are honorably distinguished from their

remote predecessors: they do not indulge in profane and obscene language. Such coarseness as disfigures the pages of Fielding and Smollett would be fatal to any book now-a-days. The French will tolerate indelicacy and even indecency, but not vulgarity. M. Taine makes some just though satirical remarks on English feeling on this point. "The public taste of England," he says, * "requires that novels shall be moral and fit to be read by young girls. It is practical, and will not permit literature to corrupt practical life. Family religion prevails, and literature must not depict passions which attack family happiness." Nevertheless, modern novels deal largely and principally with these passions, but the French make them attractive and romantic, while the English condemn them all the while they are discussing them. In this respect even such writers as Ainsworth and Reynolds, Lawrence and "Ouida," (Miss De la Ramée), contrast favorably with Dumas, Victor Hugo, George Sand, and Eugène Sue, though not possessing a tithe of their genius.

English novelists, moreover, avoid giving offensive names to their works. One of Alexander Dumas' latest stories was named *Création et Rédemption*, but it related to the first revolution and the Girondists. The French seem to have no reverence for the Deity, for they make indiscriminate use of his name on every occasion. They jumble up sacred and profane associations together in an extraordinary manner. In one novel the heroine, in agonies of by no means uncalled for penitence, lays on the altar, before which she lies prostrate, a hand "deliciously well gloved" (*delicieusement gantée*!). Some years ago a book appeared with the title of *Le Fils du Diable*, which had a chapter headed *Le Mystère de la Trinité*, alluding to the likeness of the three brothers, the heroes of the tale. Eugène Sue, in his *Mystères du Peuple*, conducted his readers to Jerusalem and to a supper at the house of Pontius Pilate, whereat the chief priests and Sadducees arranged the death of Christ. Fired with emulation, apparently, at this original idea, Alexandre Dumas wrote immediately afterwards his *Isaac*

* *Les Contemporains*, p. 39.

Laquedem, wherein he went over the same ground, including the crucifixion, and quoted a variety of texts which have no existence, adding to the whole a variety of miracles *à discrétion*. Such bad taste and profanity cannot be charged against even the most immoral of the English novelists. The latter also avoid the too common French fault of painting all their good characters as impossible angels, and their bad ones as equally impossible fiends. In one of their novels we find the hero walking along the street with his last napoleon in his pocket, seeing a child in rags sitting under an archway, and immediately, without a word of enquiry, slipping the coin into her fingers and going forward to destitution, supported by the sublime sense of having performed a virtuous action. As soon as this noble fellow has disappeared, a French lady, the *ame damnée* of the story, comes along, and seeing the same child, immediately adopts her and brings her up to murder her father!

There is no medium or shade of coloring in this style of writing. How vastly inferior this is to the endless variety of traits and delicate discrimination of peculiarities of character and manner, which abound in the pages of Dickens, Thackeray, and Trollope! At the same time it must be confessed that the enormous quantity of namby-pamby rubbish called novels, which crowd Mudie's shelves, is discreditable to the common sense of the English nation. The writing of novels has become a trade: they are manufactured by the three volumes at a time, and for some time past the London publishers have been putting them forth at the rate of four novels a week! two hundred new novels a year! M. Taine finds fault with English novelists for not being sufficiently philosophical, and for not analyzing human motives more profoundly than they do. He maintains that

"Un caractère est une force, comme la pesanteur ou la vapeur d'eau capable par rencontre d'effets pernicieux ou profitables, et qu'on doit définir autrement que par la quantité des poids qu'il soulève ou par la vapeur des dégâts qu'il cause. C'est donc méconnaître l'homme que de le réduire, comme fait Thackeray et comme fait la littérature anglaise, à un assemblage de vertus ou de vices; c'est n'apercevoir de lui que la surface extérieure et sociale; c'est négliger le fond intime et naturel. Vous trouverez le même défaut dans leur critique toujours morale, jamais psychologique, occupée à mesurer exactement le degré

d'honnêteté des hommes, ignorant de mécanisme de nos sentiments et de nos facultés : vous trouverez le même défaut dans leur religion, qui n'est qu'une émotion ou une discipline, dans leur philosophie, vide de métaphysique, et si vous remontez à la source selon la règle qui fait dériver les vices des vertus et les vertus des vices, vous verrez toutes ces faiblesses dériver de leur énergie native, de leur éducation pratique et de cette sorte d'instinct poétique, religieux et sévère qui les a faits jadis protestants et puritains."*

For our own part we prefer the flesh and blood realities of the great English novelists to the shadowy creations of the French mind. Becky Sharp is to us worth a dozen Consuelos. We daily meet with Ralph Nickelbys and Lily Dales, but no one ever encountered an Edmond Dantés. Such living characters as Sir Roger de Coverley, Uncle Toby, Corporal Trim, the Vicar of Wakefield, and Jeanie Deans, are not found in French romances, though in some of Balzac's there is an approximation to human nature as it is, without putting on its hands "the most delicious gloves."

The drama, in a literary point of view, has not been distinguished for its excellence during the Victorian era. Adaptations of French sensational plays, "screaming" farces, burlesques, gaudy stage display, and "startling effects" have been the staple of the theatrical productions of England of late years. Many attempts have been made to revive a taste for Shakespeare and the older dramatists, but they have had no permanent success, and have usually entailed heavy loss upon the managers. Boucicault's great knowledge of stage effect has been more profitable to them, and "Romeo and Julia" has had to give place to "The Colleen Bawn." Sheridan Knowles is the prominent dramatist of the era, but he properly belongs to the reigns of George IV. and William IV., for his best plays were produced between 1815 and 1837. "Virginus" appeared in 1820; "William Tell" in 1825; "The Hunchback" in 1832; "The Wife" in 1833, and "The Love Chase" in 1837. His subsequent plays, "Womans Wit," "The Maid of Mariendorpt," "Love," "John of Procida," "Old Maids," "The Rose of Aragon," and "The Secretary" are now seldom performed. Professor Tom Taylor is a prolific writer of plays, and many

* *Les Contemporains*, p. 143.

of them have met with extraordinary success, but it may be questioned whether they will hold a permanent place in the dramatic literature of England. A drama which is in need of stage accessories to give it effect, is not likely to be pleasant reading in the closet. We enjoy Shakespeare independently of the stage; indeed, many able judges have thought that very few actors have succeeded in truly rendering him. But "Twixt Axe and Crown" requires state pageantry and scenic effects to make it popular; were these absent it is probable Mr. Taylor's play would not please the public. The late Thomas W. Robertson was a man of original talent, and he has the merit of relying upon simple means for his success. He does not require trap doors, calcium lights, sylvan vistas, or gorgeous processions. The dialogue he uses is natural and flowing; there is nothing stilted or artificial in it. In this respect he resembles some of the dramatists of the last century. He has founded a "school" of his own, and the English stage may well regret that he did not live to illustrate it longer. We look upon Sterling Coyne, the Brothers Brough, Mayhew, Dance, and the rest, as mere play-wrights, "stage carpenters," and literary pirates, and pass them by. Exception must be made, however, in favor of John Westland Marston, who has written several plays of considerable merit.

The Victorian era has been fertile in great historians. At no previous period of her history has England had so many cotemporaneous distinguished men in this department of learning as during the present. We have before us a list of forty-five names, all of them known to the world, and some of them of the first order. It will suffice to mention Alison, Dr. Arnold, Buckle, Froude, Carlyle, Grote, Hallam, Macaulay, Milman, Merivale, Napier, Lord Mahon (Earl Stanhope), Tytler, and Sir Gardner Wilkinson. The great characteristics of these historians are independence of sentiment and truthfulness. With the exception of the first of them, who has disfigured his principal work, the History of Europe, with illiberal and bigoted views of men and politics, they are untrammelled by precedent, and they follow out, each in his own manner, the object proposed. They have given vitality to history. Instead

of making shadowy beings pass before our eyes, they present before us living personages.

"I should very imperfectly execute the task which I have undertaken," says Macaulay,* "if I were merely to treat of battles and sieges, of the rise and fall of administrations, of intrigues in the palace, and of debates in the parliament. It will be my endeavor to relate the history of the people as well as the history of the government, to trace the progress of useful and ornamental arts, to describe the rise of religious sects and the changes of literary taste, to portray the manners of successive generations, and not to pass by with neglect even the revolutions which have taken place in dress, furniture, repasts, and public amusement. I shall cheerfully bear the reproach of having descended below the dignity of history, if I can succeed in placing before the English of the nineteenth century a true picture of the life of their ancestors."

This is the true object which a historian should set before him, and it is one which has guided the distinguished men before mentioned, as well as the others who have not been mentioned. History in former days may be said to have walked upon stilts. What was called "the dignity of history" was supposed to consist in dealing only with kings, nobles and heroes, revolutions, wars, and intrigues in high places. A chapter or two might, perhaps, be set apart for some notice of the manners and customs of the common people, but this did not form an essential portion of the work: it might be read or not, at the reader's pleasure. Hallam departed widely from this system in his "History of the Middle Ages," and his example has been generally followed by later historians, especially by Macaulay, Carlyle, and Motley. It has been objected to their style that it is neither truly philosophical nor truly artistic;† their aim is to draw a picture but they care little whether it be a refined or a coarse one: they do not stop to discuss probabilities, but are always seeking to prove something: they insert dissertations in places where the narrative should remain uninterrupted.

According to this class of critics Macaulay has neither grace, lightness, vivacity, nor finesse: he reduces every thing to common place, and is too much of a partisan, too anxious to

* *History of England*, vol. i, p. 3.

† Taine, *ubi supra*, pp. 223, 259.

overcome his opponents, to manifest the limpid talent of a man who explains and exposes, without any other object than to explain and expose, who sheds light around but no heat. Carlyle is a sort of political phantasmagorist, whose chief object is to astonish by his eccentricity, who is himself one of the "wind-bags" which he is so fond of denouncing. Cloudy obscurity, extravagant metaphor, wordy phrases, and fantastic dreaming, with a slavish admiration of mere might or force, constitute his characteristics. He is the apostle of utter and unreasoning prostration before this power, this sense of the divine presence in the being of every man and every thing, which is, in his view, the true religion of mankind. Creeds are worse than useless; they are shams and snares: they do not make heroes of men, but they chain down the intellect, and degrade our nature. Carlyle breathes freely only in the atmosphere of great crises, such as the French Revolution of 1789, the English civil war, and the Prussian seven years' war. Mirabeau and Danton, Cromwell and Frederic the Second, are the personages he delights in, for they possessed force of will: they were mighty men, and according to him, in the long run, "might is right."*

It is not our object to attempt more than a general review of the Victorian era, and, indeed, the limited space of an article will not admit of an extended criticism on the characteristics of the authors whom we are marshalling in array. It would require volumes to do justice to the subject, and also an amount of critical ability which very few men possess. We must pass over historians of recognized merit, like Massey, Burton, Clinton, Sir John Davis, Miss Strickland, Mrs. Gray, Kinglake, May and Tennent, all of whom are more or less open to the charge of being too matter of fact to be artistic or too partisan to be truly philosophical. Divines and theologians are not expected to be artistic, but they ought to be so far philosophical that their divinity and theology shall not be inconsistent with the "right use of reason." Sixty men of eminence have occupied distinguished positions in the church since Victoria became queen, their marks and their labors have given them

* See his *Hero Worship*, and *Oliver Cromwell*, *passim*.

fame, yet when we ask what the result is, we get for a reply the distracted condition of the Christian world. It is not for us to say whose is the blame, or whether there is any blame, nor do we pretend to decide between religious disputants, but surely all cannot be in the right. Between Archbishop Manning and James Martineau, Bishop Colenso and Spurgeon, Dr. Newman and Dr. Cumming, Dr. Pusey and Dr. Chalmers, the difference is as great as it is between opposite colors. Every shade of religious belief has its representative in the pulpit and in theological literature. It is not a question now of any one controversy in particular, as there was in the last century between the church and the deists, and between the trinitarians and the unitarians; but there is a general upheaving of creeds. Dr. Pusey and Mr. Newman led the way to this in their attempts to revive the rigid observance of the Rubric of the Anglican church. The discussions which produced the Oxford "Tracts" and the "Essays and Reviews" caused many eminent men to go over to the Church of Rome, and others to form the high church party, as opposed to the old latitudinarian and tolerant parties. Broad church and low church now really constitute a different institution from the high church. Dean Stanley, Dr. Hampden, Dr. Hare, Mr. Robinson (of Brighton), Archbishop Whately, Chenevix Trench and Rowland Williams have been among the principal ornaments of the former. They are also distinguished for eminence in other departments of thought and learning; their works testify to their abilities, and are familiar to the reading world.

The influence of the modern German school of biblical criticism is very apparent in them. It has compelled Anglican churchmen to study in earnest the Fathers and the ancient Christian writers; and to make themselves profound scholars. Fifty years ago scholarship was scarcely required of a clergyman of the church of England; a snattering of it sufficed. But the threatened flood of German scepticism made them arm in self-defense, and never has the English church possessed so great a number of really learned men as it does now. Besides those already mentioned there are Drs. Coplestone, Ellicott, Howson, Conybeare, Thirlwall,

Horne, Maurice, Bernard and Marsh. Dr. Kitto and Dean Alford have passed away, so have emotional preachers like Robert Hall and William Jay (among the dissenters); but others like John Angell James, Newman Hall, Candlish, Caird, Muir, Spurgeon and Martineau, outside of the Anglican church are eagerly listened to. The late Cardinal Wiseman was a distinguished scholar as well as an eminent prelate.

The English are accused of being unsentimental, unsympathetic, matter-of-fact, and given to money-making; yet no nation has produced so many poets and so much excellent poetry. There are now living not fewer than seventy persons of English, Irish, or Scotch extraction who profess to be poets, and twenty-five more have died within a few years; so that we may credit Great Britain and Ireland with nearly a hundred poets belonging to the Victorian era. But it grieves us to say that mediocrity is the rule with them. Of those deceased, Mrs. Browning was the only really great genius; though Thomas Hood, Leigh Hunt, Hookham Frere, Keble, W. S. Lander, James Montgomery, Praed, Proctor, Clough, and Barham (Ingoldsby) claim a high place. Of the living, there are but three who are entitled to the foremost seats, viz.: Alfred Tennyson, Robert Browning, and William Morris. Mrs. Norton, Miss Ingelow, Miss Isa Craig, Swinburn, Patmore, Bulwer (Lord Lytton), and his son "Owen Meredith," Charles Mackay, and one or two more, hold a very respectable position in the ranks of English poets, but they have inherited only a small portion of the divine *afflatus*. Notwithstanding its hundred rhymers, the age of Victoria cannot compete with its marvelous predecessor as regards poetic lustre. The pages of Byron, Scott, Moore, Wordsworth, Coleridge, Campbell, and their contemporaries, teem with great thoughts, nobly and clearly expressed. Their originality is as wonderful as their power, and they are free from petty affectation. Modern poets, however, seek for effect in complicated phraseology and eccentricity; they put obscurity in the place of profundity, and we are therefore frequently reduced to studying out their meaning, which, when found, is often hardly worth the trouble of seeking.

There is considerable difference of opinion as to the merits of the modern poets of Great Britain and Ireland, and reviewers deal with them according to the stand-point from which they view them. The question as to how far obscurity of expression and prolixity of diction should be tolerated has yet to be decided. There are those who consider Browning the greatest poet of the age: they find that he possesses originality, freshness, vigor, clear insight and conception of character, with dignified and sustained eloquence. There are others who think him no poet, and say he is rather a thinker than a singer, and not even a remarkable thinker; that the conception of his larger works is weak and wavering; and that his merits are damaged by the eccentricity and want of beauty of his style, which is abrupt, harsh, full of familiar turns, and yet not familiar in its general structure, spasmodic in its vehemence, and obscure from mere negligence. We are of opinion that much of this criticism is justly applicable to the majority of the Victorian poets. Yet, with all their faults, they are less insipid than those of the last century were in the monotony of their metres and rhymes, with their hackneyed similes and their unmeaning Strephons and Chloes. From this censure of course we except Pope, Goldsmith, Gray, Cowper, Young, and Burns. Tennyson may be taken as the highest type of the living poets. He made his appearance just as the imaginative, sentimental, and "Satanic" schools of the preceding generation were about to close. The grace and elegance of his diction charmed everybody: his portraits of women were exquisite. The Queen of May, Cousin Amy, Adeline, Mariana, Lilian, Lady Clara Vere de Vere, were in everybody's heart. He essayed every style: Locksley Hall, The Sleeping Beauty, Haroun Alraschid, Lady Godiva, The Talking Oak, The Lotos Eaters, and other short poems, exhibited his varied powers and the extreme delicacy of finish of his language, which would be tarnished by the alteration of a single word. His longer poems are unequal, but contain passages of great beauty. Posterity alone can assign him his true position in the world of letters; but the eminent critic already cited makes the following remarks on him, after a careful analysis of his poems:

*"Comment rassembler en quelques mots tous les traits de ce talent si multiple? Il est né poète, c'est-à-dire constructeur de palais aériens et de châteaux imaginaires. Mais la passion personnelle et les préoccupations absorbantes qui ordinairement maîtrisent la main de ses pareils lui ont manqué; il n'a point trouvé en lui même le plan d'un édifice nouveau; il a bâti d'après tous les autres; il a simplement choisi parmi les formes les plus élégantes, les mieux ornées, les plus exquises. Il n'a pris que la fleur dans leurs beautés. C'est tout au plus si, par occasion, il s'est amusé çà et là à arranger quelque cottage vraiment anglais et moderne. Si dans ce choix d'architectures retrouvées ou renouvelées, on cherche sa trace, on la devinera çà et là dans quelque frise plus finement sculptée, dans quelque rosace plus délicate et plus gracieuse; mais on ne la trouvera marquée et sensible que dans la pureté et dans l'élévation de l'émotion morale qu'on emportera en sortant de son musée."**

This is the verdict of a learned Frenchman, who finishes by placing Alfred de Musset above Tennyson.† We do not think posterity will confirm this portion of it. We have classed Mr. Tupper among the poets, because he has chosen to dress his "proverbial philosophy" in hexameter verse, but perhaps we owe them an apology for so doing.

Mental philosophy has its eras as poetry has: and the present has seen the revival of the theories of Berkeley in a new form in the hands of John Stuart Mill. One would say that the mediæval contest between Realism and Nominalism had come to life again when we read the works of Sir William Hamilton, Mill, and Herbert Spencer. But Mill has gone further than his predecessors in the daring nature of his speculations in metaphysics and moral philosophy. In his work "On Liberty" he has adopted the tone of some of the most sceptical of the German thinkers in speaking of prevailing systems of religion. Foreigners say that the English philosophers are afraid to carry out their reasonings to their legitimate end; that they dread being thought infidels, and hence are all the while professing themselves Christians to save themselves from obloquy and

* Taine, *Les Contemporains*, p. 454.

† Ibid. p. 470.

loss. "Vous avez des savants, vous n'avez pas de penseurs. Votre Dieu vous gêne : il est la cause suprême et vous n'osez raisonner sur les causes par respect pour lui."* But this charge can scarcely apply to men like Professors Jowett and Huxley or Mr. Darwin. The first of these was expelled from his professorship of Greek at Oxford for the freedom with which he spoke about inspiration, creation, and final causes. The other two are so accustomed to the charge of infidelity that they probably have ceased to pay any attention to it. Indeed, it is only the other day that Professor Huxley, in a letter to one of the London papers, asserted his determination to speak as unreservedly as he chose on what are called "sacred" subjects. And those who have read Mill *On Liberty* will remember his analysis of the creed generally accepted by the Christian churches, and his comments upon its defects.† Mill is the latest of the English inductive philosophers and has done as much as any of them to make metaphysics a science. But it may be doubted whether it ever will attain to that dignity. If it should, it will not, it seems to us, be owing to induction.

Experimental philosophy has, in the physical sciences, deduced particular laws from a multitude of instances, and then from these particular laws it has deduced general laws, and so gone on generalizing until it has arrived at real scientific knowledge. But this cannot be done in mental philosophy; for a man can reason only from his own perceptions, and not from those of others except so far as they are recorded in books: and even supposing he could thoroughly master and remember the contents of these books, he would then be acquainted with the experience of only a hundred or two exceptionally constituted human beings, which is by no means a sufficient ground for judging of the mental qualities and powers of the thousands of millions of the race who have appeared and will appear upon the earth.

While these eminent men have been discussing the mental and moral attributes of human nature, others have extended

* *Les Contemporains*, p. 332.

† *On Liberty*, pp. 93-101, 119-121.

their researches to the laws which regulate man's social and political existence, and in this branch of literature the Duke of Argyle, Carlyle, Herbert Spencer, Mill, Ricardo, Senior, McCosh, McCulloch, Shuttleworth, Chadwick, and Urquhart have distinguished themselves. Perhaps we ought to add the names of George and Andrew Combe, the earnest advocates of phrenology, a science which has gone somewhat out of fashion, and of Miss Francis B. Cobbe, the champion of "woman's rights."

From metaphysics to the physical sciences is a natural step. The Victorian era has witnessed a wonderful advance in all those branches of science relating to locomotion and international communication. With these are inseparably connected the names of George and Robert Stephenson and Isambard K. Brunel. The first of these was the introducer of the passenger railway system, which now extends all over the civilized world. His son Robert wrote a few pamphlets on engineering, but none of the modern English engineers have contributed much to the literature of their profession. They were and are eminently practical men, and theorizing has not been one of their characteristics. The sister science of architecture has been more fortunate, for it can boast of the works of Ruskin and Pugin on some of its most interesting points, and it has been illustrated in the highest attributes by Sir Charles Barry's great achievement, the Houses of Parliament.

The physical sciences have met with their due share of attention. Astronomy can boast of Sir John Herschel, Lord Rosse, Hind, Pond, Airy, Nichol, Dick, and South, who have largely contributed to the popularization of the science. Mathematics, the concomitant of it, and without which it could make no progress, has made advances in the hands of De Morgan, Babbage, Whewell, Cayley, Barlow and others; but no commanding mathematical intellect, like that of Newton, Leibnitz or Laplace, has appeared in England for more than a century. Geology has been fortunate in its advocates; it has in fact been reduced to a science by Sir Henry De la Beche, Sir Roderic Murchison, Dr. Buckland, Sir Charles Lyell, Hugh Miller, Jukes, Professors John and William Phillips, Waterhouse Hawkins

and Professor Owen. The science of electricity has been closely, investigated and successfully applied in practice by Bain, Cross, Snow, Harris, and Sir Charles Bright, and the labors of the last named in the development of telegraphy all over the world, have earned for him deserved fame. Optics and other branches of physical science have produced such men as Sir David Brewster, Professors Wheatstone, Huxley, Tyndall and Sedgwick, Darwin, Daniell and Joule. In chemistry the names of Sir Michael Faraday, Ure, Harapath, Richard Phillips, Dr. W. Gregory and Professor Playfair are familiar to the world.

These and many others have greatly enlarged the literature of science. We have before us a list of eighty-six distinguished scientific men; but it is not our intention to go through it, inasmuch as their literary labors are not so important as their investigations, and this is not the place for discussing the latter, must therefore content ourselves with merely mentioning the names of the eminent naturalists Broderip, Bell, Gould and White; the botanists Brown, Hooker, Lindley, Henfrey, Paxton and Mantell; the physiologists Prichard, Carpenter, Roget, Queckett, the and surgeons Brodie, Guthrie, Bell and Quain, the medical analysts Chrstison and Jones Quain, and the geographers Gilbert, Johnstone, and Wild.

The mention of geography leads us naturally to the subject of travels, voyages and explorations. And as regards these, England has done more for the advancement of the sciences of geography and history than any other nation during the last thirty-four years. The well known propensity of Englishmen to climb up lofty mountains and to explore unknown depths has been turned to the world's profit in the numerous expeditions and surveys which have been made at the expense of the nation and of private individuals. The annals of Arctic exploration form a literature of their own, whose characteristics are unpretending simplicity and freedom from anything like boasting. They testify to the heroism and powers of endurance of the gallant men who risked their health and their lives for the advancement of knowledge; and also to their piety and resignation under trials which would have broken down the majority of men. The narratives of McClintock, Rae, M'Clure, Parry,

Austin, Belcher, Sir John and Sir James Ross, Pym, Bach, Collinson, Ormanney, and others who went in search of Sir John Franklin, do honor to their manliness and modesty, though they are not otherwise remarkable as literary compositions. Next to Arctic comes African exploration, and here again England bears the palm, and has done so since the days of Bruce, Mungo Park, Denham, Audney, Clapperton, Lauder, and others, of preceding generations.

Victoria's reign has been signalized by the important discoveries made in the geography and the condition of the interior of the vast continent of Africa, by Dr. Livingstone, Sir Samuel and Lady Baker, Burton, Grant, Speke, and their coadjutors; by the Abyssinian expedition, under Sir Robert Napier; and by the researches of Sharpe, Asburn, and Sir Gardner Wilkinson in Egypt. Arabia and Mesopotamia have been explored by Layard, Rawlinson, Hinchey, Waghorn, and Chesney, the Red Sea by Sir Edward Belcher, Labuan by Sir James Brooka; Sciole and Afghanistan by Burnes and Elphinstone and expeditions are now exploring the passes of the Himalayes into Thibet, and the route from Birmah to Southern China. Much of this literature is distinguished for learning and for the mass of information contained in it; but we confess to disappointment in the style of the portion of it we have read—not an inconsiderable one; it is frequently hard, dry, inelegant and disjointed. We found it almost impossible to get through Dr. Livingstone's book for this reason.

Any attempt to enumerate the books of travel which have emanated from the British press during the last thirty years would be ridiculous, and any attempt to criticise it in the mass would be equally so. Everybody travels now. It is one of the leading characteristics of the age. Ladies do not hesitate to go into localities the mere mention of which would have horrified their grandmothers. A trip up the Nile is so common as to excite no particular attention. Every part of the world is visited now-a-days, and we have every variety of books on the subject, philosophical, artistic, learned, witty, amusing, commonplace, stupid, absurd. We can make our choice, but we do not at present recall to memory any very recent books

of travel which are on the whole equal to those of Dr. E. D. Clarke, published at the beginning of the present century. He has justly been considered the prince of English travellers, and second only to Humboldt: his style is a model which modern travellers might copy with advantage.

There is one department of literature which has been singularly barren of great works during the Victorian era, and that is jurisprudence. It is not that there has been any want of law books, as far as numbers are concerned, but perhaps it is owing to the incessant changes which have been made, not only in the laws themselves, but in the principles on which they are based, that no really great lawyer has devoted his abilities to the task of expounding them. The Littletons, Cokes, Hales, Blackstones, and Fearnese have given place to special pleaders and dealers in technicalities, whose main object is to explain acts of Parliament, leaving principles to take care of themselves. Yet the two great subjects of medical jurisprudence and international law offer scope for the exercise of the loftiest faculties.

Journalism has its special ornaments, but the editors do not now, as formerly, constitute the strength of the profession. They are content to employ eminent literary men to write for them, and in this way a large proportion of the distinguished writers of the day have been and are also newspaper writers. Thackeray, Dickens, Sala, Lewes, Lowe, Jeaffreson, and others have been journalists. The late Albany Fonblanque, the veteran editor and proprietor of the *Examiner*, was almost the last who habitually wrote his own editorials. But a new order of men has arisen to whom journalism offers a peculiar career: we allude to "special correspondents." This service of noting down current events from personal observation may be considered a distinct branch of literature; it requires peculiar talents, considerable personal courage and capability of enduring hardships, an intimate knowledge of languages, and power to adapt one's self to the persons one comes in contact with; and the greater amount of information on all subjects possessed by the "special," the more useful he is to his employers. Dr. William H. Russell, of the *London Times*, and Mr. G. A. Sala, of the

London Daily Telegraph, have achieved considerable celebrity in this department. We should add that veracity and impartiality are indispensable qualities in a special correspondent.

We come lastly to the comprehensive head of general literature, under which we classify all who have not been comprised under the previous heads. The list is a long one:—there being upwards of two hundred names on it; and it includes writers on every topic. At least half of them are of average excellence, and it is reasonable to suppose that at least one-seventh of them have gained a lasting reputation. Several distinguished statesmen have been also distinguished authors. The world scarcely needs to be reminded of Lord Brougham, Sir George Cornewall Lewis, Sir John Bowring, Mr. Gladstone and Mr. D'Israeli, who have also a high reputation for scholarship. Lord Jeffrey, John Wilson ("Christopher North"), Dr. Maginn, Charles Knight, and Robert Chambers, are inseparably mixed up with the best literature of this and the preceding generation. De Quincy, Sidney Smith, Lockhart, Talfourd, Mrs. Jamieson, Mrs. Ellis, Mrs. Gaskell, Mrs. Oliphant, Miss Martineau and Lady Blesington will assuredly be long and gratefully remembered. Among antiquaries the names of Sir Harris Nicholas, Brayley, Britton, Palgrave, and Thomas Wright, stand preëminent; and Lecky, Lewes, and Payne Collier have gained high rank among philosophers and critics.

The reigns of female sovereigns in England have been peculiarly favorable to literature, as those of Elizabeth, Anne, and Victoria testify. But in the first two the leaders of literature were men of genius who reigned by virtue of the divine light within them. They were a law unto themselves, and spoke their own will only, and not that of those for whom literature was created. Theirs was an empire, but the present age has witnessed the establishment of a republic of letters, which is ruled only by the strong and the capable, who are elected to the place they hold by popular and universal suffrage, and because they know how to give the world what it most wants in the best way. Literature has become a distinct profession which is open to all comers possessing the requisite qualifications. Instead of being confined to a few and produced for a

few, it is now the business of many for the benefit of all who can read. From this number of workers certain names stand out preëminent; these persons are something more than elected leaders; in former days they would have been kings of the world of letters, but now they seem like the loftiest trees of a forest where all the trees are high. It is not so much that modern great men in literature are less than the great men of past time, as that the small men are greater, and instead of standing alone they can only with difficulty make themselves conspicuous among a host of competitors, who have proved that talent and hard work are dangerous rivals to genius. In this respect the Victorian era contrasts favorably with those of Anne and Elizabeth. It has not produced a Shakespeare, a Spenser, or a Bacon, nor a Newton, a Locke or a Pope, but it has produced a crowd of full-sized men who may fairly be weighed against half-a-dozen giants.

Another special feature of the age is, that the world of readers no longer consists only of students and critics. The living world requires to be interested and amused. Men look for their sermons in stories, and are not displeased with stories in their sermons. Hence arises the necessity for a certain lightness and brilliancy of touch on the part of those who provide literary food; and this gives rise to literature of an ephemeral character. Much of what is read to-day has done its work when the day is over, and to-morrow it is read no more. Literary talent has now to be spread over a large surface, rather than to go very deep or soar very high; but it brings the thoughts of the best minds and the strength of the best hands into close and immediate relation with all classes, even down to the very poorest, and thus produces a healthy atmosphere, and leavens the world with what is needed by an age that lives too intensely and works too hard. Public opinion has thereby been exalted and purified, and modern literature is the voice of the day as well as its food.

The energy thus developed produces, along with much that is ephemeral, much that is great, both in quantity and quality. Putting aside press and magazine literature, which are the special and peculiar developments of the present conditions of

literary demand and supply, and which usefully absorb much of the talent which in former times might either have been lost altogether or have been fruitlessly expended, there are poets, novelists, and cultivators of the more purely artistic fields of literature, who, as a body, will bear comparison with their fellows at any other period; and they have the advantage of being appreciated now, instead of having to appeal to posterity. Never has literature been so well remunerated as it is now. Never before has it absorbed into its service so much skill, energy, and talent of every kind, or applied them to such practical uses. As the world goes on, it will probably be governed less and less by men of action and men of words, and more and more by men of thought and of the pen. It is surely a higher position for literature to take, to mould and govern men in the daily life of the world, than to confine itself to being the means of raising a few men to fame. Nothing need be lost, and everything may be gained, by the popularization of literature; and it is to have done this, and not to have talked or dreamed about it, that will be the chief, though not the only, glory of the literary history of the present age. It has made cheap what is good, and it has made the profession of literature an open field, in which each man may find the career that suits him, and in which the best man will win.

- ART. VII.—*Ancient Monuments of the Mississippi Valley; comprising the results of extensive original Surveys and Explorations.* By E. G. SQUIER, A. M., and E. H. DAVIS, M.D. 4to. 1848.
2. *Archæology of the United States; or Sketches, historical, and bibliographical, of the Progress of Information and Opinions respecting Vestiges of Antiquity in the United States.* By S. F. HAVEN. 4to.
3. *A Guide to Northern Antiquities.* By M. THOMSEN. London. 1837.

4. *Memoirs of the Society of Antiquaries at Zurich.*
5. *Palafittes, or Lacustrian Constructions of the Lake of Neuchatel.*
By E. DESOR; with Designs by PROFESSOR A. FAVRE
GUILLARMOD. Smithsonian Report. 1865.

It is not a little curious that mankind should have ever come to the conclusion, necessarily from the most insufficient reasons, that the human race, and even the earth itself, have been in existence only six or seven thousand years. Several of the most enlightened ancient nations endeavored to show that their origin dated back to an age extremely remote, and that they were even descended from the gods. Whilst on the one hand these people tried to carry their origin back beyond what, perhaps, the data would warrant, Christian nations have ever been disposed to discard all true evidence—that which is derived from nature herself—and to accept such as rests on a most slender and tottering foundation. Several decades have now passed by since the geologist was able to show that the earth must have been in existence, and been in the process of formation, for an immense number of ages;* but it was only quite recently that the man of science was actually driven to the conclusion that the human race dates its origin back several thousand years, at least, beyond the limits which were formerly supposed to bound it.

It is not altogether an uncommon thing to see two persons who make different sciences their principal study, differ considerably in relation to each other's conclusions respecting the antiquity of man and the universe, especially if their minds have previously been under the influence of some theological cosmogony. When the human mind has once settled down on some hypothesis as being the correct expression of nature's operations, it is a very difficult thing for it to surmount the barrier thus voluntarily raised to its progress. Significant facts are either disregarded, or they are supposed to lead to conclusions different from what is actually correct. But there seem to be always some minds that view things in nearly their true

* For an account of the progress made by geologists in deciphering the 'evidence of the rocks,' see the *National Quarterly Review*, No. XLIII., Art V

light; that gather up the cast-aside facts, compare them with one another, and with the known processes of nature, and thus deduce results that at first startle the world (and really move it, in a manner, perhaps, little thought of by Archimedes), not so much by their novelty as being at variance with certain preconceived views which were supposed to rest on an unshaken foundation, but which now are opposed by conclusions legitimately drawn from the facts of nature. But the feeling of opposition to the new conclusions gradually wears away, and soon the wonder is not so much that some acute minds saw these things, but rather that they were not seen before. We never can know what is behind the glass by simply seeing those things which are before it reflected from its face.

Still we all practice to a greater or less extent reasoning from the known to the unknown. We form many opinions by indirect means, and this question should always be foremost in our minds: Are our data sufficiently numerous and sufficiently reliable to make our conclusions perfectly satisfactory? The student or savant, whichever we call him, elaborates his doctrines by this same process. "He begins by observation, which he combines with experiment, when he can modify the circumstances under which the phenomena observed are produced; he then classifies, co-ordinates, compares his first results, in order to understand them more fully; and finally, ascending from effects to causes, he arrives at the great principles, the laws which govern nature." The science of geology furnishes us with one of the most striking examples of the application of this process of reasoning. Man has thus been enabled to reconstruct the history of our globe from its earliest periods up to the appearance of the human race. For many years it was thought that human investigation founded on such data should rest here. But we may ask why? Is not man as much a part of nature as the brute that roams over the earth? And is he not subject to similar laws?

Although it was once thought that our knowledge of the human periods must be sought in written records, or oral traditions, yet man has now learned to search for facts wherever they may be found. The earliest period of the human race,

or that extending from the first appearance of man, when it would appear that he was raised but little above the brute which disputed with him the possessions of the cave that sheltered them, up to the time when language was sufficiently developed to enable one generation to hand down to another the traditions received from a preceding one, must have been of immense length. The invention of writing belongs to a later period. Before this where was history?

The origin of writing is not extremely obscure, thus showing us that history does not date very far back. It is not thus with spoken language, for its origin is at present beyond the reach of human investigation. The study of it teaches us that it was very slowly and gradually developed, starting from a rudimentary beginning which must have corresponded with an equally rudimentary state of intelligence among the people that used it. Indeed, the fact that we cannot in memory revert to the moment of our birth, is strong evidence that tradition cannot ascend to the origin of our species. To the man that lived during this early period of the human race, we may say in the language of the poet's "Address to a Mummy,"

"Antiquity appears to have begun
Long after thy primeval race was run."

Many questions here arise respecting the duration of this pre-traditional period, but the answer which science gives us are of a doubtful character. There is but one, and that is quite indefinite on which much reliance can be placed, and from that we learn that the period was long, very long. This, and the next succeeding period, or the pre-historical, have been called high antiquity. In southern Europe, chronological history extends back several centuries prior to the Christian era; but for that part north of the Alps, history begins with the Roman invasion, which corresponds very nearly with the Christian era.

Notwithstanding the fact that we know so little historically of the periods called high antiquity, yet we fortunately have sufficient materials to enable us to construct almost a connected account of the material conditions and the mental and physical habits of those early and possibly primitive human inhabitants

of our planet. But, from what has already been said, it is evident that these researches must deal exclusively with material objects, and we must in a certain sense reanimate them and compel them to speak, as the geologist has made the fossil, which has lain buried in the solid rock for myriads of years, give utterance to a language that can scarcely be misunderstood. Our studies on the development of this early civilization cannot include speech, for not a trace of this is left. "We can, in a certain measure, see our ancestors," says M. Morlot, "but we cannot hear them. We must be content to gaze at them as at so many shadows."

The constitution of the human mind must be the same wherever found, the difference which we observe in individuals and in nations seems to be owing mainly to a difference in the development of the fundamental capacities inherited from nature. Admitting this principle to be correct, we may observe the habits of those tribes, in different parts of the world, that still have made little or no progress in civilization, and thus learn much respecting the modes of life of those people that we must regard as our ancestors.

We shall confine ourselves in this paper principally to the study of the remains of the primitive inhabitants of the Europe north of the Alps. A prejudice in favor of the belief that all things skilfully wrought, especially objects in metal, must be of Roman origin, has long retarded the progress in these researches that otherwise would have been made. Geology had a similar trial when it was considered that all fossils were only vestiges of the deluge.* Similar misconceptions prevailed in Denmark and in the south of Sweden, where an abundance of antiquities, such as flint axes and similar instruments are found. According to some, these were sacrificial instruments used in the time of heathenism; and, according to others, they were thunderbolts, a strange and preposterous idea. But the fossil called belemnites was once supposed to have a similar origin.

But, as we have said, there are some minds that seem to be free from these notions that influence to so great an extent the

* N. Q. Review, No. XLIII., Art. V.

mass of mankind. Mr. Thomsen, director of the archaeological museum at Copenhagen, and Mr. Nilsson, professor of zoology at the University of Lund, in Sweden, were of this class of minds. These illustrious antiquarians of northern Europe began by comparing the antiquities of their own country with the industrial productions of the more or less savage tribes of Australasia and other regions of the globe. Here was at once discovered a remarkable analogy between the flint instruments of northern Europe and the implements of existing tribes not yet advanced to a knowledge of the use of metals. MM. Thomsen and Nilsson also observed that a whole series of tombs of a similar character contained, besides skeletons and some rude pottery, implements of stone only, without the least trace of metal. This circumstance at once suggested that the earliest inhabitants of these regions were wholly unacquainted with the use of metal, and that they were not altogether unlike the savages of the present day, so far as what relates to the habits of every-day life. Another class of tombs contained cutting implements and arms of metal, such as knives, axes, swords and spear heads; but this metal was neither iron nor steel, but bronze, a compound of tin and copper. We infer from this that iron was then unknown, for otherwise it would certainly have been used in preference to bronze. The use of iron finally succeeded that of bronze. These facts teach us that what iron is to the civilized man of to-day, and what it has been for long ages, bronze once was, and previously to that, stone (principally flint) was used for similar purposes.

The facts which we have now given, led to the division of man's development into three distinct periods or ages, viz: first, the age of stone; next, the age of bronze, and, lastly, the age of iron. This classification, as M. Morlot observes, is similar to Werner's division of the geological formations into primary,

*Thomsen and Nilsson did not publish their results till several years after having arrived at them. Mr. Thomsen published a paper in 1832, and afterwards a general treatise, *Ledtraad til Nordisk Old Kyndighed Kjoebenhavn*, 1836. This was published in English by Lord Ellesmere in 1837, under the title "A Guide to Northern Antiquities." Nilsson published *Scandinaviska nordens uivinvonare*, at Lund, 1838-1843.

secondary, and tertiary. It was introduced about forty years ago.* This division of the pre-historical development of the mental powers of man into the three ages of stone, bronze, and iron, has had a most marked influence for good on the progress of European archæology.

The art of producing fire must be regarded as among the greatest achievements of the human intellect. The uses of fire lie at the foundation of nearly all kinds of human industry. Indeed, a little reflection will convince us that without it, starting even from our advanced state in the development of the resources of nature, we should be obliged to return again in many things to the habits of the savage. It scarcely seems probable that, without it, man would have arisen much above the condition of the brute. Prometheus, as we learn from ancient mythologic story, climbed the heavens by the assistance of Minerva, and stole fire, which Jupiter had entirely removed from the earth, from the chariot of the sun, and again returned with it for the use of mankind.

It appears that the earliest settlers in Europe brought with them the art of producing fire. This might have been done by striking iron pyrites against quartz or flint, but it does not seem that this was perhaps often done.* The more usual mode probably was by the rubbing of two sticks together. Accident may have led to the discovery of producing fire by this means, by drawing, for some purpose, a dry piece of wood, of considerable weight, over another. Notwithstanding these possible ways obtain to fire, man more probably saw it first developed by lightning and volcanic action. These considerations lead us to conclude that there was a period, perhaps of great length, when man was unacquainted with the uses of fire, and yet he was, not unlikely, occasionally acquainted with fire itself. Man's power over nature to cause her at his bidding to yield up her hidden forces, so that he might use them for his convenience and comfort, we know from experience, must have been acquired by degrees that were extremely slow. Knowledge

* Weddell found this practised by some tribes in Terra del Fuego. "A Voyage towards the South Pole in 1822-24," p. 167.

we know is power; and where man possesses but very little of the former, he can have but extremely little of the latter, and his progress must be correspondingly slow. M. Flourens thinks that because man was for a long time ignorant of the uses of fire, the so-called cradle of the human race was in a warm climate.*

The transition from stone to bronze as materials for the manufacture of arms and cutlery tools, is really a great step in the progress of the arts. Bronze is an alloy of about nine parts of copper and one of tin. It must not be confounded with brass, which is a compound of copper and zinc. Bronze melts and moulds well, and it is still used for making bells, cannon, certain parts of machinery, and statues. Molten bronze, in cooling slowly, acquires a degree of hardness that adapts it tolerably well to the manufacture of edge-tools, though much inferior to steel, but superior to pure iron. Besides being used for implements that were practically useful, it was adapted by its color and appearance, when polished, to being converted into ornaments to be worn about the person.

The bronze articles of the age which we are now considering, were not, with a few exceptions, produced by hammering, but were cast, and the hammer (made of stone) was simply used to give to the edge of the tool a greater degree of hardness. The casting was done with a considerable degree of skill. Even the sword-blades were cast.†

During the bronze-age, therefore, there was conducted a mining industry which must have been completely wanting during the age of stone. "Now, the art of mining," says M. Morlot, "is so essential to civilization, that without it the world would perhaps yet be exclusively inhabited by savages." It was not very difficult to obtain copper, since it is not unfrequently found pure. Besides, the different kinds of ore which contains

* *De la Longevité Humaine*, Paris, 1855, p. 127. Man was primitively frugivorous, like the monkey, as is indicated by the structure of his teeth, his stomach, and his intestines; but this confined him to those regions where fruit is produced at all seasons. The art of cooking has made him a cosmopolitan.

† *General Views on Archaeology*, by A. Morlot, of Lausanne, Switzerland. Smithsonian Report for 1860, p. 287.

copper, are either highly colored or present an easily-distinguished metallic appearance, and may, therefore, be easily known. Once known they are easily smelted so as to obtain the metal. Finally, copper ore is not scarce. But it is quite otherwise with tin. The ore itself is scarce, and pure tin is seldom or never found in a native state. The ore is of a dark color and is easy to smelt. The principal mines in Europe, which produce tin at the present day, are those of Cornwall, in England, and of the Erzgebirge and Fichtelgebirge, in Germany.

The question has arisen whether there was not a copper age that immediately preceded that of bronze. The scarcity of tin would lead us to conclude that such was probably the case. The fact, however, that but very few copper implements of any kind have yet been found in Europe, teaches us that if there was any period there that might be called a copper-age, it was of very short duration.* In this country there really did exist a copper-age. The researches of Squire and Davis brought to light an ancient civilization distinguished by the use of pure copper, worked in a cold state by hammering without the aid of fire.†

The period succeeding the age of bronze, has been called, as we have said, the iron-age. The earth never yields iron in its pure state, that is, as a metal. Indeed, its liability to oxydation would prevent this even if other causes did not operate. But among the aerolites which come to us from the regions of space some of them are composed of pure iron, or at most contain in addition only a small amount of nickel.‡

The large meteoric mass met with by Pallas in Siberia, was found by the neighboring blacksmiths to be malleable in a cold state.§ This mass weighed sixteen hundred pounds. It is not

* "Experiments Relative to the Meteorites," by M. Daubrée. *Annals des Mines, Paris*, 1868. Smithsonian Report for 1868, p. 316. Humboldt's *Cosmos*, vol. 4. p. 593.

† Copper hatchets have been found in the Danish peat. *Lyell's Antiquity of Man*, p. 11.

‡ *Ancient Monuments of the Mississippi Valley*.

§ *Voyages en Russie* tome iv., p. 595, Paris, 1793.

altogether improbable that masses of meteoric iron, which the ancients could scarcely fail to meet with, and with a metallic appearance that would attract their attention to its usefulness, first suggested to them the idea of employing that metal. Amerigo Vespucci speaks of savages near the mouth of the La Plata in South America, who had arrow heads which had been manufactured from iron derived from an areolite.* Iron is found in most countries, but it usually has the appearance of stone, being distinguished neither by its weight nor color. This circumstance renders it probable that it may have been sometimes employed as stone around a fire, and its metallic properties thus discovered. M. Marlot says that the mining engineers in Carinthia, Austria, communicated to him the discovery in that region, of traces of "a most primitive method" of producing iron from the ore. The process seems to have been the following: "On the declivity of a hill an excavation was dug, in which was lighted a large fire. When this began to subside, fragments of very pure ore (hydroxyd) were thrown into it and covered by a new heap of wood. When all the fuel had been consumed, small lumps of iron would then be found among the ashes."† This process was very simple because it dispensed with all blowing apparatus.

On the Danish coast, in certain places, heaps are found, in some cases of enormous dimensions, of marine shells, which were at first mistaken for natural deposits, which seemed to indicate that formerly the relative height of the dry land and sea was different from what it is at present. On examining more closely, however, these heaps of shells, there were found in them broken bones of various wild animals, including among them some species now extinct. There were also splinters of silex, roughly fashioned instruments of the same material, very coarse pottery, charcoal and cinders. Thorough and minute examinations disclosed the fact that there was a complete absence of all kinds of metal used for cutting tools, and of the remains of all domestic animals except, perhaps, the dog.

* *Smithsonian Contributions to Knowledge*, vol. ii., art. 8, p. 289.

† *General Views on Archaeology*. Smith. Report for 1860, p. 289.

These heaps contain unmistakable evidence of the refuse of repasts, which is mixed confusedly with the remains of the mechanical contrivances of the primitive people that resorted, in remote antiquity, to the sea shore to obtain fish and game to subsist on. These refuse and remnants, which must have been accumulating throughout many centuries, the Danes have named *Kjoekkenmoedding*, or kitchen refuse heaps.* We have not space to enter into details respecting these refuse heaps, which possess a high order of interest for antiquaries and naturalists, who have accordingly given much time and attention to a thorough examination of them.†

The remains of implements in these refuse-heaps teach us that although they accumulated during the stone-age, yet they do not belong to the earliest part of that period. The stone hatchets and knives had been sharpened by rubbing, which was in this respect at least one degree less rude than those of an older date, which are found associated in France with the bones of certain extinct mammalia. This earlier part of the stone-age, when man seems to have been perfectly savage, and inhabited caves (some of which now contain his remains) in the cold season of the year at least, is of *higher* antiquity than we proposed to treat in this article.

The mounds vary in height from three to ten feet, and in area they are variable according to circumstances, some of them having a length of a thousand feet, and a width from one hundred and fifty to two hundred. They are seldom placed more than ten feet above the level of the sea, and usually they are close upon its borders. At certain points, they are met with at a distance as great as two geographical miles from the shore as it now exists, but in such cases it is known that the

* Lyell's *Geological Evidences of the Antiquity of Man*, p. 12. Morlot's *General Views on Archaeology*, p. 292. Similar heaps exist near the sea shore in Massachusetts and in Georgia. Lyell, p. 12. They also exist in New Jersey, Florida, and along the Tennessee river and its tributaries. They are also found on the coast of Nova Scotia. See the Smithsonian Report for 1866, p. 358; for 1863, p. 270.

† The reader will find a pretty full account of these heaps and the deductions in relations to them, in M. Morlot's *General Views on Archaeology*, translated and published in the Smithsonian Report for 1860, pp. 284-343.

dry land has made encroachments on the sea. This fact, and also the circumstances that they are wanting on those parts of the coast bordering on the Western Ocean, or where the waves are slowly wearing away the land, attest the great antiquity of these refuse-heaps.

The shells consist entirely of living species—the oyster, the cockle, the muscle, the lithrine, still eaten by man, and a few others. These four species, which are here referred to in the order of their frequency, are all represented by individuals generally large and of vigorous development. This circumstance, and the fact that the same species now inhabiting those waters from which they must have been taken in primitive times, do not attain to more than about one-third of their original size, add another striking proof of the great antiquity of the Danish shell-mounds. Still another strong proof of the high antiquity of the stone-age, is found in this: the dry land produced and supported extensive pine forests at that period, or rather during the former part of it. Their trunks are now found in a recumbent position, some of them attaining a diameter of three feet, with a corresponding length, “and their magnificent stature proves on the one hand that they found conditions of existence favorable to their growth, and on the other that they grew very closely together, forming forests of pure species, unmixed with any others; for when pine trees are not thus closely arranged, they do not arrive at this straight and tall stature* In ascending through the Skovmose, or forest-bogs, where the remains of these trees are found, the pine gradually disappears and is succeeded by the oak, which finally prevails exclusively. Here again, we find the climate and soil well adapted to the vigorous growth of *these* trees, for their trunks sometimes attained a diameter of four feet. The latter part of the stone-age corresponded with the earlier part of the period of the oak forests. A few scattering oaks are still found in Denmark, but they seem in a fair way to disappear. As the oak began to disappear, the beech took its place till it became the distinguishing tree

* Morlot, *Bulletin de la Société Vaudoise des Sci. Nat.*, tome VI. p. 292.

of the forest. The iron-age and the period of the beech tree more nearly corresponded with each other. *

Now, the bronze-age is entirely beyond the reach of history or tradition. The stone-age and the period of the pine must have reached back many centuries antecedent to the use of bronze. The oak forests succeeded the pine; the beech forests succeeded the oak, and yet, during the time of the Romans, the Danish Isles were covered, as now, with magnificent beech forests—eighteen centuries scarcely modifying in the least the character of the forest vegetation. How many centuries before this the beech first made its appearance, and how many previous to that the oak began to supplant the pine, we could not even offer a probable conjecture. Yet man roamed through those old pine forests many centuries, perhaps we may say very many, before the oak made its appearance. The peat-bogs, where these trees are imbedded, required, according to Steens-trup, at least four thousand years; "and there is nothing in the observed rate of the growth of peat opposed to the conclusion that the number of centuries may not have been four times as great, even though the signs of man's existence have not been traced down to the lowest or amorphous stratum. As to the 'shell-mounds,' they correspond in date to the older portion of the peaty record, or to the earliest part of the age of stone as known in Denmark."†

Sweden and Denmark are not the only places where the remains of human arts and mechanical labors are found. Numerous places in Europe are distinguished as containing relics of primitive man. The great number of these antiquities which have been found around and in the Swiss lakes, have attracted the particular attention of many of the ablest and most learned in that country.

During the winter of 1853-54, a remarkable depression was discovered in the level of the lake of Zurich. A large surface

* Morlot. Vegetation as well as animals has the power of adapting itself to circumstances. A tree that grows in such a situation as to be exposed to heavy winds, extends its roots wider and does not attain so great a height as in places where it is protected, other considerations being equal.

† Lyell's *Antiquity of Man*, p. 17.

being thus laid bare by the retreat of the waters, the inhabitants resolved to take advantage of it and construct dykes considerably in advance of the ancient water line, and they thus acquired extensive tracts which were before submerged. Near Meilen, the laborers occupied in constructing the embankment, discovered under a bed of mud nine or ten inches in depth, some piles, stones blackened by fire, small pieces of charcoal, bones, and various utensils which indicated the site of an ancient village. Dr. Ferdinand Keller, president of the Archaeological Society of Zurich, learning about these discoveries, undertook the examination of these remains. In the spring of 1854, he published a first report respecting this important discovery. It has long been known to the Swiss people living upon the shores of the lakes in that country, that there existed in many of them ancient piles, or posts, which, though they did not reach the surface of the water, rose to a height above the bottom of one or two feet. In the lake of Neuchatel, they were especially known to the fishermen who dreaded them on account of the injury which they caused their nets. The oldest inhabitants being unable to give any account of their origin, the general conclusion was that "all this must be very ancient." Several times, there had been drawn from the ooze of the lake, at low water, large horns of the deer, and curious utensils whose origin was not known. These things were noticed at the lake of Zurich in 1829, and afterwards at the lake of Bienne.* Facts like these, as above related, becoming known to the scientific mind of Dr. Keller, soon bore fruit that aroused the antiquarian spirit in Switzerland, and brought to the field numerous able and learned men who have made us acquainted with a world that has lain buried there for thousands of years.

Besides the posts, somewhat decayed, and the other things to which we have already referred, some fragments of rude pottery were found, which were evidently very ancient, but not of Roman manufacture, since it was black, imperfectly baked,

* Desor's *Lacustrine Constructions of the Lake of Neuchatel*, Smith. Report for 1865, p. 349.

and shaped by the hand without the aid of the potter's wheel. All these things recalled to mind the objects which the Scandinavian antiquaries had brought to light; and the general inference was that these remains of art must be of very high antiquity. What had escaped all notice before, was the relation which these objects bear to one another, and especially to the piles which there exist. Besides, the arms and pottery are not scattered at random, but they are confined to a stratum about two feet in thickness, which is termed the *archeological stratum*. Moreover, they are accumulated around the piles, and diminish in quantity as they are more distant from them, and finally they entirely disappear. Thus was a connection between these objects established by the observations and deductions of Dr. Keller. Subsequent investigations led to the conclusion that the piles had been driven where they are now found, and that they were anciently above the water, and were used to support habitations or storehouses. The number of scattered utensils corresponding to the thickness of the bed which contains them, proves that the sojourn of the people that constructed these lacustrine habitations, was continued through a long period of time.

The earliest historical account of such lake-dwellings we find in Herodotus,* who gives an account of a Thracian tribe that dwelt in the year 520 B.C., in Prasias, a small mountain-lake of Paconia, now a part of Modern Roumelia. The father of medicine informs us that the "Riparians of Pharos lived in marshes, where they inhabited houses of wood and of reeds

* Book V., Sec. 16. The people who lived on the Prasian lake, the Persian general, Megabyrus, was not able to subdue. "They who lived upon the lake," says the father of history, "in dwellings of the following construction, were the objects of his next attempt." "In this lake strong piles are driven into the ground, over which planks are thrown, connected by a narrow bridge with the shore. These erections were, in former times, made at public expense; but a law afterwards passed, obliging a man, for every wife whom he should marry (and they allow a plurality), to drive three of these piles into the ground, taken from the mountain called Orbelus. Upon these planks each man has his hut, from every one of which a trap-door opens to the water. To prevent their infants from falling into the lake, they fasten a string to their legs. Their horses and cattle are fed principally upon fish."

above the water, traversing the river in pérogues."* It is also known that the inhabitants of New Guinea have constructed similar habitations.

After the publication of Dr. Keller's first report,† other Swiss antiquaries began to seek for piles in the other lakes of Switzerland. They were soon found, for the fisherman could almost everywhere point them out; and these piles in their turn served as valuable guides, as in the first instance, in conducting to unexpected and important discoveries. With a single exception, no object in metal had been found at Meilen, but only those made of bone and stone. In other places, and especially in the lakes of eastern Switzerland, stations were found furnishing objects like those collected at lake Zurich, and also others that yielded utensils in bronze instead of stone. These objects indicated a much more advanced state of civilization. Thus several phases are to be distinguished in the lacustrine period. The Swiss, like the Scandinavian antiquaries, have divided the period of the lake-dwellings into three distinct ages, namely, the stone-age, the bronze-age, and the iron-age. The interest and activity of the Swiss archaeologists have been the means of giving to the world numerous well-written works‡ on the remains of ancient civilization in that country, which contain a vast amount of information on the subject, besides diffusing a taste for the study of the old Helvetic world, "scarcely resuscitated from the tomb of unrecorded centuries."

Since it must have been very difficult, if not impossible,

* Hippocrates, *Opera Omnia*, Ed. Kuhn, l. p. 551.

† Published in the *Memoirs of the Society of Antiquaries*, at Zurich, 1854.

‡ *Habitations lacustres des temps anciens et modernes*, by F. Troyon, Lausanne, 1860. *Etudes Géologico-Archéologiques en Danemark et en Suisse*, by A. Morlot, 1860. *Die Pfahlbauten in den Schweizerseen*, by M. Schaub, 1864. Dr. Keller's numerous reports; the work of M. Desor, and others. We must not omit to mention that the Smithsonian Institution, besides publishing several very able archaeological and ethnological works as part of its "Contribution to knowledge," has published in the appendices to its annual reports to Congress, translations of a large number of the continental European works on the subject of archaeology, and it has thus done much towards making the people in this country acquainted with the progress of research in Europe.

for the pre-historic inhabitants of Switzerland to construct habitations on the water by driving piles down on which the fabrics rested for a foundation, we may ask if the waters of the lakes were not then at a lower level than at present, having since, by some natural means, been dammed up. As yet we have no means of knowing whether the level of the lakes is the same now as anciently or not; but since the phenomenon of lake-dwellings is general in that country, we are not at liberty to suppose that *all* the lakes have had their outlets obstructed, and we are thus reduced to the inevitable conclusion that the lacustrine habitations were actually built above the water of the lakes. The piles have in general a diameter too small "to have supported constructions at all massive; there can be no question here, but of cabins of very frail character."*

It is not difficult to conceive the principal reason why the ancient tribes of Helvetia chose to erect their places of abode over the water of the lakes where the depth would permit, rather than to place them on terra firma. Previous to the Roman epoch, the valleys of the Alps were covered with immense forests through which roamed the wolf, the bear, the urus, and other formidable animals; and not forgetting the natural propensity of different tribes to war with one another, man was himself, probably, more to be dreaded than the beasts of the forest. One tribe thus in endeavoring to secure themselves against the unexpected attack of another, could select no securer asylum than the one which was chosen.

The lake of Neuchatel has the prerogative among the lakes of Switzerland of comprising stations of the three ages, thus affording an opportunity of tracing within a moderate compass the development of humanity through a long succession of centuries preceding historical times.

The arms of the stone-age are lances of silex, most of which are elaborated with extraordinary care, showing great dexterity in the art of cutting stone. Arrows of a triangular shape also are found, frequently provided with barbs to render

* Desor. The reader will find a figure in Lyell's *Antiquity of Man*, illustrating the appearance of these habitations.

them still more formidable. In some cases, traces of the cement which united them to the stock are observed. Arrow points made of bone are also found, but these are much rarer. The bow for these arrows was of yew, specimens of which, in good preservation, are found at several stations. Another weapon, more primitive and more formidable, is a stag's horn converted into a club by retaining the brow antler. The long bones of certain animals, as the cow and the hog, are also converted into pointed instruments, which might have served for various purposes.

The tools found are the hammer, some of which are nicely finished. The shape of some of them is not very different from the spike-hammer now employed by ship and boat builders. They are made of hard stone, usually serpentine, having a hole to insert a handle. Hatchets are quite numerous. The cutting part was made of hard stone, fitted to a socket of buck-horn, and this was attached to a handle of wood. The complete instrument is very rarely found, though Dr. Clement, says M. Desor, has one of the most complete specimens in existence. Chisels or paring-knives are also found.

The utensils to which we have already referred, are known and employed by nearly all savage tribes; but the lacustrian inhabitants of Switzerland have left behind them specimens of the beginnings of an art, which indicate the dawn of civilization. They manufactured pottery, rude and shapeless to some extent, yet possessing much interest from its composition and dimensions. It consists principally of large protuberant vessels fashioned with the hand, the potter's wheel being, as we have said, unknown. The paste of which the earthenware is composed, is rather heterogeneous, gray or black but never red, and always intermixed with small silicious pebbles, very probably to guard against the defects of unequal and imperfect baking. When silex could not be readily obtained, they employed limestone, sometimes pieces of shell, and occasionally charcoal. The marks of the fingers are not unfrequently distinguished, especially at the base. These prints are so small as to lead to the conclusion that the lacustrians were of a diminutive race, or the vessels were made by woman—a thing not

improbable. These jars probably served for the preservation of food.

The stones (or mills) used for grinding, some of which have a diameter of nearly two feet, are found in considerable numbers in the teneviers (or submerged hillocks), and they indicate that the grain was triturated by the help of rounded pestles. These were of granite or grit, but never of limestone. It is not a little curious that the bread made from the meal produced by these simple and primitive machines, has been preserved by carbonization. The remains of cereals are not wanting, showing that the ground was not left uncultivated. Fine grains of wheat have been found, carbonized like the peat which surrounds them. The conditions are so favorable to the preservation of vegetable products at the stations of eastern Switzerland, and especially that of Robenhausen, on lake Pfäelikon, that it has been possible to collect fruits of many kinds—apples, cherries, beech-nuts, seeds of the strawberry and raspberry, and large quantities of the water chestnut. The grain is so imperfectly crushed in the bread which has been preserved that it is possible to distinguish the kind of cereal of which it is composed. Some bread was made of wheat, and some has been found that was made of millet. *

We have been more particular in our account of the remains of the age of stone, than we shall have space to be in relation to the age of bronze or that of iron, since we wished to show more especially what man was obliged to resort to at the very dawn of civilization. When an idea of something better is once conceived of, half the labor of making it practically useful is already done.

A difference between the remains of the age of stone and those of the age of bronze, that is at once noticed, is that the latter are more extensive and more numerous and are found at a greater distance from the shore. During the age of bronze it is thought very probable that the lacustrine fabrics were no longer used as dwellings to any great extent, but merely served as magazines or store-houses.

* See Smithsonian Report for 1865, pp. 361-5.

The change from stone to bronze is so abrupt that it seems highly probable that it was brought about by invasion. The people who employed bronze implements seem to have burned the dwellings and massacred the inhabitants of the lacustrian villages of the age of stone. The former having made greater advances in the arts, and their axes of metal and implements of war being more effectual in battle than those constructed of stone, bone and horn, the latter were probably subdued without difficulty.

Nearly all the remains of implements of all kinds, the pottery and whatever seemed most useful to the people of the bronze-age, show a much greater skill and consequent advance in the arts of civilized life, than is exhibited by those of the age of stone. This progress is due without doubt to the introduction and use of metal. Thus the industrial arts commenced; and there is no doubt that, as soon as the necessities of life, for that stage of civilization, were provided for, luxury made its appearance; and the ornaments and attire which have been preserved prove that the artists of that remote epoch possessed both taste and skill.

The age of iron succeeded. The progress made in the age of bronze, served, without doubt, as a basis for still farther advances in the arts and refinements of civilization. This age is characterized by the appearance of iron and its general use for arms, utensils, and, in some cases, objects of apparel; the application of peculiar processes in the manufacture of swords of iron; a particular system of ornamentation quite different from that used in the bronze-age, consisting especially of figures applied to the sheaths of swords; the appearance of coins with an effigy; the use of clasps of iron with a spiral spring; and wrought bronze introduced into general use.* The iron-age still continues, and the greatest achievements ever accomplished by man in the arts of sciences, and in promoting the moral and intellectual advancement of the race, belong to this age. It is really the "golden age," dreamed of by the poets.

According to Dr. Rüttimeyer "the builders of the palisade

* M. Desor, Smith. Report for 1865, p. 398.

habitations could not have arrived in Switzerland before the glacier era, which forced the elephant and rhinoceros far down into Africa, and drove the marmot and the reindeer into the Swiss lowlands. But when middle Europe was warmed up again by summer days, a repopulation by a partly new fauna and flora took place upon the ground where, before the reign of the glaciers, the anerox and those large pachyderms had been grazing together. At this time man made his appearance, accompanied by the dog, the goat, the sheep, the domesticated anerox, and the turf cattle; the latter he may have introduced already tamed, or he may have tamed it after he had found it there in a wild state."*

It would be interesting if we could determine in centuries, when each of the ages, into which pre-historical civilization in Europe has been divided, began; but this is at present impossible, and it seems likely ever to remain so. Still some approximation to a minimum limit has been reached. The torrent of the Tiniere, where it flows into the lake of Geneva, at Villeneuve (Switzerland), forms a cone or delta. A railroad has been constructed across the cone, and M. Morlot has taken advantage of this circumstance to examine the sections. He finds traces of three distinct epochs, distinctly superposed—the Roman epoch, the bronze epoch, and the epoch of the age of stone, each represented by an ancient stratum. By comparing the depth of each of these he has been led to the conclusion that the bronze age has an antiquity of from *twenty-nine to forty-two centuries*; and the age of stone, one from *forty-seven to seventy centuries*.

The subject of races is attracting much attention, and fortunately skulls of the age of stone are well preserved. In the North, people in the age of bronze usually burned their dead, and skulls are scarce; but in the age of iron, inhumation was again practised, and skulls of this age can be readily collected. Thus, we have seen the struggles of man in the earlier ages of his existence as a race, to gain a mastery over nature, so as to employ her forces for his happiness.

* Smith. Report for 1866, p. 367.

ART. VIII.—*Message of the Mayor to the Common Council of the City of New York, with Accompanying Documents. June, 1871.*

ALL these documents reach us precisely at that stage of our quarterly labors when we have least time for research or examination. But fully recognizing their importance, we prefer giving even a hurried glance at their more salient points, rather than pass them over altogether in silence, or postpone our consideration of them, until many of the circumstances from which they now derive their chief interest, are altered, if indeed they do not entirely cease to operate. Unsatisfactory to ourselves, however, as a mere passing word is, we do not utter it without having carefully perused each document. Then, having nothing to do with partisan politics—no clique or coterie to attack or defend, our views, if as erroneous as they are hastily given, will at least be impartial.

If there be any who expect that because we have had a little controversy with the Mayor, we will give vent to our resentment by hypercriticism of his Message, they will find themselves mistaken. In the first place, we cannot give vent to what really does not exist. If his Honor fired a paper bullet at us in defence of a criticised friend, and used a sort of wadding prohibited by the laws of war, we returned the fire with the same weapon if not the same wadding, and there ended all resentment on our part. We confess it did not occur to us at this time how much more powerful are the arguments of one who has an army and a treasury at his back than those of one who has neither army nor treasury—no more formidable or deadly weapon than his pen. But it seemed before long, though contrary to our faith, that we should be made to feel the difference. We refused to believe that the Mayor of New York was a Periander of Corinth, although even Periander, tyrant as he was to the generality of his subjects, took a pride in being the friend and protector of the humblest votaries of literature, science, or the arts. Hence it is that in spite of his tyranny, the Corinthian despot is numbered among the Wise Men of Greece, and his spirit may proclaim to-day,

Me doctarum hederæ præmia frontium,
Dis miscent superis.*

It is, however, but justice to Mayor Hall, whom we had never regarded as a despot or tyrant, to say that our first impressions of him have proved correct. If the people of New York have endowed him with a giant's strength we believe he is not disposed to use it as a giant. Most cheerfully do we admit, that after the battle is over, whether the lance broken be his own or that of his antagonist, his Honor is not the less courteous or the less generous for having so overwhelming a force at his command.

Then there is but one of the "documents" that accompany the Mayor's Message, which we might be supposed, from anything we have ever said or done, to take any pleasure in criticising unjustly. This one, we need hardly say, is the Report of the Department of Public Parks; but the truth is, that we are as willing to do justice to this as to any other. Whatever may have been imagined to the contrary, we really have never entertained any malice against Mr. Peter B. Sweeny. Our worst feeling in regard to him was, that we did not think him quite as courteous as our public functionaries, whether municipal, state, or national, generally are; and we own that we are so far human that, in estimating the public services of different men, we are inclined to be somewhat more tender of the feelings of those who seem polite and agreeable, than we are of those whom we have been led to regard as having a different disposition. It is true, that we have never heard any one more highly spoken of by those who know him best, including men whose judgment is entitled to the highest respect, than the President of the Department of Public Parks; nor have we now any reason to doubt that he fully merits the esteem in which he is held by his friends. At all events, we meant no serious mischief to any one when we undertook to point out some defects in the management of the Central Park. We can honestly declare that our chief, if not our sole object was to serve the public; and we are still con-

* *Hor. Carm. lib. 1. 1.*

vinced that no impartial botanist, or landscape gardener, acquainted with the facts, would deny that our criticisms on the treatment to which the trees and shrubs were being then subjected, were just. However, we were quite willing to admit that if harm was done in one way, good was done in another; and nowhere have we asserted or insinuated that either Mr. Sweeny or his subordinates had any other intention, in the course they pursued, than to improve the Park as much as possible. As for maintaining or pretending that they meant to injure that delightful resort, no such idea occurred to us. Never, therefore, we can assure our readers, did anything surprise us so much as to learn that our half-jocose *étude* on a subject always dear to us, should give such mortal offence, and bring down upon our devoted head such unsavory streams of obloquy and abuse as dozens of newspapers continued for weeks to pour upon us.

And when we think that at last the storm is over, and begin to congratulate ourselves that, after all, it did us no great harm, but in fact, upon the whole, rather did us good, we find ourselves assailed in another form. Our very kindness,—our willingness to share our purse, slender as it is, with the needy, as well as to aid them in earning money honestly for themselves,—is made the pretext of robbing and persecuting us. But as already intimated, we are now convinced that our article on the Central Park, or whatever feeling it may have excited, had nothing to do with this second onslaught, any further than it may have led those who made it to believe that it would enable them to succeed in a speculation which had to be thrown aside as a failure some eight or nine months previously.

Now, since we have no personal resentment to gratify in examining the various official statements before us, it is almost superfluous to say—neutral as we always have been in politics—that we have no political resentment. We view the controversy between democrats and republicans without the slightest prejudice against one party or the other. If we express an opinion about the twain, it is that neither is one-tenth so bad as its opponents say, but that there are honest, brave, patriotic men

among each. We have said on former occasions that the representatives of the different political parties, far from being worse, upon the whole, in state or city, in the United States than they are in other countries that have any pretensions to self-government, they are really better. This would be found to be the case even if all governments, not strictly republican were excluded from the comparison; nor would we except the republic of Athens, the most glorious and most enlightened that has ever existed. In the palmiest days of Athenian greatness, both intellectual and political, the rival parties treated each other much worse than our parties have ever done. Not only did the former attribute to each other all the crimes of which human nature is capable, even in its most depraved state, but they literally struck each other down whenever they felt strong enough to do so.

Nor did the sternest virtue, or the bravest and most patriotic deeds, save those who had become obnoxious to the ruling power. Thus it was that Socrates and Phocian were put to death, and that Themistocles, Aristides, Cimon, Alcibiades, and a host of other great and good men were banished in their old age. The treatment of Socrates, cruel and barbarous as it was, cannot be regarded as so strange as that of Phocian, or Themistocles. At the memorable battle of Nixos, in which the Athenians were vastly outnumbered by the enemy, Phocian commanded their right wing, and was chiefly instrumental in gaining the victory. Again at Eubœa he defeated those renowned forces of the king of Macedon hitherto deemed invincible. As for Themistocles it is sufficient to say of him that he was the conqueror of Salamis; he it was who had saved Athens from the Persian yoke. Cimon possessed great wealth, but Plutarch tells us that he "employed it in relieving the poor Athenians, in providing victuals every day for the necessitous, and clothing the aged; and besides this, levelled his fences with the ground that all might be at liberty to gather his fruit."* All did not save him from banishment, however; and the one who thus forced him to wander like a vagabond was no other than the great Pericles, his rival.

* Plut. in Pericles.

While Phocian was being dragged off to prison like a thief or a murderer, some of the baser of his political enemies spit in his face. As several other good men were condemned at the same time, when it came to Phocian's turn to take the hemlock draught, it was found that sufficient for all had not been prepared, and the jailer refused to prepare a full draught in order to insure death in a reasonable time except he were paid twelve drachmas. The doomed victim begged his friends to pay the money, remarking that in Athens under its present rulers one could not even die without putting money into the pockets of his enemies.*

Most of our readers will remember how narrow was the escape of Pericles himself from a worse sentence than that of banishment which he had procured against Cimon, whom, however, he had generously recalled after a few years. First, it required all his influence to save his tutor and adviser, Anaxagoras the philosopher, from a fate like that of Socrates and Phocian. Then he was forced to plead with tears in his eyes for the life of his favorite mistress, the renowned Aspasia. Finally he was placed on trial himself on the charge of squandering the public treasure. It was attributed to him that in erecting those noble structures which have been the admiration of all posterity, and which have never been equalled, much less surpassed, his chief motive was to get up "jobs" for the benefit of his political friends; although his architects were men like Phidias, Calicrates and Ichnus.

It is true that there were no newspapers at this time, but the dramatists and philosophers performed for the Athenians the duties which the editors perform for us. Aristophanes, Sophocles, Euripides, Socrates, Plato, and Aristotle were to the contending parties at Athens what the Herald, Times, World and Tribune are at this moment to the contending parties at New-York. This is no fanciful comparison; none competent to examine the facts will deny that it is well founded. Although only eleven are now extant of more than six'y comedies written by Aristophanes, sufficient remains to show that the

* Plut. in Phocian.

great comic satirist was the Athenian *Herald*. Nothing is plainer than that, like the New-York newspaper, the Athenian comic dramatist was courted by each of the contending parties; and, like the former, the latter occasionally inflicted severe chastisement on each, although in general he preferred the party of Pericles.

The most formidable antagonist of the party defended by Aristophanes was Socrates, whose relation to the party in opposition was similar to that of the New York *Times* to the republican party. In other words, as the *Herald* and *Times* are the two ablest and most powerful rival champions now in New York, so were Aristophanes and Socrates the two greatest in Athens; and as the *World*—acknowledged by all to be a vigorous and redoubtable ally—sometimes joins the *Herald*, so did Sophocles join Aristophanes. Then, as both the former mock at the *Tribune*, so did both the former mock at Euripides. Not only can these analogies be proved to be just, but they may be extended so as to embrace all the lesser lights, ancient and modern. Even in the matter of abuse, the Athenian dramatists and philosophers were fully the equals of our New York editors, if, indeed, they did not surpass them in that particular, since they called some of the best and most upright of their fellow-citizens, thieves, robbers, murderers, etc.

Let those who doubt this turn to some of the comedies of Aristophanes. They need not go beyond the *Birds*,* the *Clouds*,† the *Frogs*,‡ and the *Wasps*.§ In one the leaders of the opposite party are attacked as traitors and rebels, ready to sell Athens to the Lacedæmonians or to the king of Macedon, according as one or the other make the more liberal bid; in another, Socrates is held up to ridicule and scorn as a vicious, dangerous knave, with a certain sprinkling of the fool; in another, Euripides receives treatment somewhat similar, and some of the finest passages in his plays are burlesqued; in another, the Athenian judiciary are charged with selling justice like any other commodity. Then Euripides, Sophocles and Socrates utter their denunciations in turn, both Plato and Xenophon performing

* Ὀρνιθες † Νεφέλαι ‡ Βάτραχαι § Σφήκες.

the parts of faithful reporters for the philosopher. As already intimated, all this not only causes the best men to be banished, but causes men still better, if possible, to be put to death.

But the Athenians, we may be told, were pagans, and therefore cannot be regarded as a fair criterion for us Christians; supposing we admit this, no such excuse can be made for the Venetians or Florentines, each of whom were guilty of still more frightful atrocities than the Athenians against their political opponents. In Venice, merely to be robbed, or even shut up for a while in a dungeon into which the light of heaven never entered, was considered comparatively trifling; those who became obnoxious to the ruling power regarded themselves as fortunate if they were not tied up in a bag with a stone about their neck and thrown into the Adriatic. Things have not become quite so bad with us yet under any party, nor is it likely that they will, at least during the present generation.

Still more cruel, if possible, was the tyranny of the dominant party in Florence. Guelphs and Ghibelines vied with each other in literally striking down, or banishing and robbing their opponents. Even genius of the highest order—genius recognized and honored everywhere else—afforded no protection to those who had the misfortune of incurring the displeasure of the ruling power. Thus it was that Dante, the illustrious author of the *Divina Commedia*, died in exile, after having depended for many years on the hospitality of the friends of literature and learning for his daily bread, and implored again and again to be allowed to spend his last days in his beloved Florence. Machiaveli, another undoubted genius, once the all-powerful Secretary of the Republic—virtually its head—spent the closing years of his life in a state of absolute destitution. It was while thus suffering from the tyranny of his political opponents that he wrote his *Prince*, in the hope that it would relieve himself and his family from the pangs of want. Like the wretched apothecary in “Romeo and Juliet,” it was his poverty and not his will that led the unhappy philosopher to utter the atrocious sentiments contained in that book.

It is because we bear in mind all this, as well as the appalling corruption of the republic of ancient Rome, as described in

the graphic and eloquent pages of Sallust, that we could never take part in any fierce denunciations of either of our great American parties, as such. And it is for the same reason that we now take up the Message of the chief magistrate of New York, and the documents which accompany it, without any wrath or indignation, or any disposition to close our eyes to what is good, or to search only for evil.

With these necessarily hurried remarks as a preface, we proceed to extract a few passages. Taking some pride in the rapid growth of a city which has been our home for twenty years, and which we prefer to all others, we first snatch a fragment from the Mayor's statistics:

"New York Island has an area of twenty-two square miles and twenty-nine miles of water front about three-fourths of which stretches along the Hudson and East Rivers, and the remaining one-fourth upon the Harlem river and Spuyten Duyvil creek. The streets, roads, and avenues measure four hundred and sixty miles. Two hundred and ninety-one miles of these are paved; one hundred and sixty-nine miles are unpaved. Nineteen thousand gas-lights are burned every night at the public expense to light this area, water front, and extent of streets. Beneath the surface of the city there are three hundred and forty miles of Croton water-pipes, and two hundred and seventy-five miles of sewers. If we accept the last Federal census, the number of our constituents is nine hundred and forty-two thousand two hundred and fifty-two. One thousand horse-railway cars, two hundred and sixty-seven omnibuses, about twelve thousand licensed vehicles, and quite as many more private vehicles continually traverse the thoroughfares, and subject them to increasing wear. It is claimed that forty thousand horses are constantly stabled or used within the city limits. On the 26th day of May last, relieving officers of the ordinance squad, stationed on Broadway, opposite the City Hall, were instructed to report the number of vehicles that from seven o'clock A.M. to seven o'clock P.M. passed and repassed; and they reported 16,246, exclusive of omnibuses."

It is no new opinion on our part that there can be no important improvements without a considerable expenditure of money; or that a wealthy city, like a wealthy man, ought to be reasonably liberal in paying for what serves to increase either its beauty or its wealth. At the same time we hold that one may be at once intelligent, patriotic, and honest, and yet complain of such expenditure. We have shown more than once in these

pages, that even the inimitable works with which Pericles adorned Athens, were denounced by honorable men as criminally expensive. There is, therefore, nothing inconsistent with our habits of thought in believing that the views expressed in the following extract are in the main correct :

"The Mayor believes that the people are willing, if they see available results of the expenditure, to incur a larger debt in order to improve the water front, repave streets, finish boulevards, supply defects in sewage and drainage, and by means of widening, cutting, and extending streets, adapt thoroughfares to the future demands of the great American metropolis. A million of dollars should be used for repaving the cobble-stoned streets in the districts east of Bowery and south of Canal street. An equal sum ought to be expended for drainage and extending sewer heads into the river. It is just that old portions of the city should have their Croton mains renewed, and obtain a doubled or larger supply for water. Therefore, however much the people demand economy, and however many of his official associates differ from him, the Mayor is not willing to go on record without a protest in behalf of posterity against the want of foresight and generosity which so many of the tax-payers of to-day display, and to whose clamors the city officials have responded with economical endeavors. If twenty millions could be expended within the next three years, New York City at the expiration of that time would be entirely renovated. And the increased valuation thereby given to assessable property, and the additional attractions afforded to trade and commerce, especially at portions of the city which have been long neglected, would almost immediately lighten the burden of taxation by better distributing it."

Although there are those who entertain and express the opposite opinion, for whom we have great respect, we have never had the slightest doubt, either of the ability or the disposition of the city of New York to pay every penny of its debts. There is, therefore, no novelty to us in the following assurance of the Mayor, although it is fair to place it on record :

"The credit of the city now rests on a firm basis, because it has frequently been demonstrated that the Sinking Fund, as now constituted, with its accumulations from interest on its investments, and other sources, will be found amply sufficient to pay the city debt as it matures, without resort to taxation for a dollar for that purpose, except as provided for in the case of Public Education stock and Floating Debt Fund stock. The fund for reducing the City Debt is apart from, and an addition to

the immense property possessed by the city, and in obtaining which a large portion of this very debt was incurred, thereby making the debt an investment. In the City Report of the Comptroller (page 53), will be found an exact calculation regarding the mode and time of this ultimate extinction of the City Debt."

A similar remark on our part, but slightly modified, applies to the Mayor's remarks on the difficulties arising from the heterogeneous character of our city population, as the reader may see by turning to our number for last December, article "Party Strife and its Consequences."* We extract from the Message:

"Certain peculiarities of the city and its people may be serviceably recalled. New York is the cosmopolitan city of the globe. People of all nationalities, many jealousies, and diverse creeds inhabit it. Every good and bad habit of human nature is illustrated within its limits. Every development of misfortune, poverty, vice, and crime is here to be found. To the evil manifestations as well as the excellent ones of our city life every clime contributes. It is a misfortune to New York population that, contributed to, as it is, by all parts of the world, local pride develops within our city under increasing difficulty. Every other city seems to have its pulpit and its citizens more prone from motives of local loyalty, if not to apologize for or screen, at least to act kindly towards, the defects and faults of fellow-citizens and rulers.

* * * * *

"But notwithstanding that the refuse, vice and and crime of every town, village and city of this country, and of those of many foreign countries, is substantially drained into New York city, it has a less per centage of crime committed every year, in proportion to the number of its inhabitants, than is committed within the majority of the New England cities. Citizens who take the trouble during the next two or three months, while reading the newspapers, to observe and number the accounts of crime and vice from places elsewhere than in New York, will not need statistics to support these averments. Our very homicides are, with rare exceptions, the results of chance-medley and accidental encounters. For reports of cruel grudge-cherished murders, and abominable, romantic, or plotted crimes, the sensation press search elsewhere than in New York. The Boston Advertiser, which is not a Democratic newspaper, recently commenting upon the result in the Foster case, remarks:

"* Probably, and in spite of the general impression to the contrary,

* Pp. 172-6.

the way of transgressors who fall into the hands of the law in New York is harder than in almost any other city in the country. Governor Hoffman, when City Recorder, made himself a reputation, which Recorder Hackett has worthily sustained, as a terror to evil-doers, and ex-Governor Morgan once remarked that he believed to Hoffman, Hackett, and City Judge Bedford, New York was more indebted than to any other three men she had ever had for the repression of crime, and the strict and rigorous administration of justice. Since becoming chief magistrate of the State, Governor Hoffman has rarely exercised the executive clemency to save or rescue criminals from the judgment of the courts.' "

Although we find our limited space diminishing rapidly, before devoting any attention to the reports of the commissioners, we cannot permit ourselves to lay the Message aside without extracting a few more statistics, which upon the whole seem to us somewhat cheering.

"A Commission, composed of Messrs. Anthony J. Bleecker, Courtlandt Palmer, and Adrian H. Muller, is now engaged in compiling a tabular estimate of real estate owned by the city. Pending its reception, the mayor extracts a general estimate made editorially by one of the daily papers of Republican politics; but he is of opinion that it is an estimate too minimum in value:

"But while the city has suffered by irresponsible misgovernment, it has held a large estate of its own, which has grown in value far more rapidly than its debt; and which is to-day probably worth, in cash, five times as much as it owes. For instance, at the present prices of land and houses in this city, competent surveyors represent the following as a low estimate of the public property held in trust for the people by our municipal rulers:

The Central Park containing 11,000 lots at \$10,000 at least,	\$100,000,000
Twenty smaller parks and places	33,000,000
Ten public markets	5,000,000
City lots not in public use	4,000,000
Water lots and Brooklyn lots	1,500,000
Seventy piers, North and East rivers	5,000,000
Croton Aqueduct property	100,000,000
Fire Department—land, buildings, and apparatus	3,500,000
Police stations, etc.	1,500,000
Public Education—land and buildings	6,000,000
Courts, prisons, and the like, with islands in the East river	7,500,000

\$267,000,000

"These estimates do not include any prospective valuation of the islands in view of the opening of the Hell Gate channel, nor of the improvements projected by the Department of Docks. But it is confidently expected that plans now before that department will make the piers and the new lots in connection with them almost as important a source of revenue to the city as the Erie Canal ever was of income to

to the State. It is true that but a small part of all this property is likely ever to be sold; but the city debt is a lien upon it all, so that the possession of it sustains the public credit; and besides, it is property in actual and productive use, and the only reason why it will not be sold is because it is more valuable to the city as a whole for public than for private purposes.'"

Since our criticisms on the management of the Central Park have but too evidently given offence to many of the friends of the President of the Department of Public Parks—although, as already remarked, we did no more than present to our readers the results of pretty extensive observation, and careful study, with the view of saving the Park, so far as it was in our power, from further injury than that which we regarded as already done to it—we think we can do nothing fairer now than to transcribe what the President has to say in regard to what we most particularly complained of. We subjoin it accordingly, only premising that, without any selfish motive, or any feeling that ought to be offensive to any one, we were very glad that, so far as we could see or learn, there was not an axe or hook raised against tree or recess in the Central Park after the day the number of our journal containing that criticism was issued; and it affords us still more pleasure to add—having no wish to be otherwise than just to any one—that in other respects—especially in the roads and walks—very useful and agreeable improvements have since been made.

"Mr. Pilat, the first chief landscape gardener, had been engaged upon the Park many years, though not absolutely in control of the gardening department, because (as he complained to this department), he had been restricted to following orders without reference to his own fancy. He was a man of good judgment, large experience, of nice taste, of great zeal in his profession. He was directed to summon to his assistance the best talent he could procure. He did so, and the Central Park, for the first time, was placed in untrammelled charge of a corps of capable and efficient gardeners, who are still continued—a corps unequalled for skill and efficiency. They considered it unnecessary for the natural adornment of the Park that the wooded portion should remain covered with an undergrowth of cat-briers and tangled weeds, to the exclusion of vistas of lawn and scenery; or that trees and bushes near the drives should remain so close together as to preclude the circulation of air, and shut out what would otherwise be beautiful views of landscape; or that the walks of the park should ever

remain without shade. The present board concurred that in such respects the Park could be materially improved; and also that lower branches of trees, which obstructed pedestrians, could be removed with propriety; and that a proper system of pruning and trimming would prove advantageous to trees and shrubbery. A visitor to the Park should be able at all seasonable times, in his walks through it, to rest himself under shade. To accomplish this, large trees have been transplanted from spots where they are not needed, to places at intervals along the sides of the drives and walks. This is necessarily a difficult task, requiring time. It demands care and judgment. The selection of the tree is important. It should be of a shape and kind adapted peculiarly for removal. It is desirable that the tree should not be removed, except upon a reasonable certainty that it will thrive in its new location. Trees of the character required for this purpose are difficult to obtain. They need careful treatment in transplanting. This system will be continued with the care and caution already exercised, until all the roads and walks upon the parks are amply furnished with shade trees."

If only the views here expressed had been carried out there would have been no need for our criticisms, for we, too, have always been of opinion that "*a proper system* of pruning and trimming would prove advantageous to trees and shrubbery." The difficulty was that in our opinion the pruning and trimming were carried too far. At all events we feel certain that when the moment of calm reflection comes, even those who were most incensed against us for our criticisms will admit that both the Park and its managers have profited by those criticisms and that on us alone have they brought evil. But we have never abstained from doing what we thought right and just by fear of retaliation, nor shall we in the future. When we conceive we have done our duty, however, no feeling of hostility—no disposition to annoy any one remains on our part. On the contrary, we should be glad to make amends for any pain we may have given; and accordingly none will be more willing than we to estimate at their full value all improvements made in the Central Park.

As for the city parks, we have found no fault with their management by the present commissioners, for the reason that, with one exception, far from being dissatisfied with the transformations they have recently undergone, we think those transforma-

tions reflect credit on their projectors. This is particularly true of what has been done at the Battery, which, it must be admitted, excels at this moment, in beauty and attractiveness, what it was only one year ago, as much as the butterfly excels the caterpillar. The exception to which we allude is Washington Square; but we must admit that our regret to see this once beautiful park cut up as it has been is more the offspring of sentiment than of reason, for many of our friends know that we had been in the habit for years, of communing with our favorite authors beneath the friendly shade of those fine old trees. Many have a similar feeling in regard to this park, although we believe it is true that a large proportion, if not the majority of our citizens, regard the alterations made—especially the extension of Fifth avenue—as commendable improvements rather than blemishes deserving of censure.

Rapidly as we have to pass from the department of Public Parks to that of Public Works, we are reminded that many will expect us to indulge in denunciations against the President of the latter. But, for reasons which we think will be satisfactory to every impartial, non-partisan reader, we have never done so, and cannot now. Perhaps if we were a politician we should know that Mr. Tweed deserves at least a portion of the obloquy heaped upon him. As it is, we have no knowledge that he has ever wronged his fellow-citizens either individually or collectively; we do not know even that he has molested anybody in public or private. Why, then, should we revile him? Would it be just or honorable to do so on mere hearsay—on the representations of his political opponents? We say nothing against those political opponents—some of them are good, patriotic men, who mean well, even when they magnify molehills into mountains. But we have to do only with the facts as they come before us. We do not believe we could serve either our readers or ourselves by distorting those facts, but the contrary. Accordingly we listen to the statement of Mr. Tweed the same as we should to that of any other gentleman, whose honesty or veracity we have no reason, from our own knowledge, to question. Thus, for example, we regard the statements made in the following extract from his report as in the main correct:

"The very large amount of labor which has fallen to the charge of the Chief Engineer of the Croton Aqueduct is apparent upon reference to his voluminous report. The subject of pure, wholesome and an abundant supply of water is of the first importance, and of more than ordinary interest. It became essential during the past year to purify the water in many localities where the flow was interrupted by not allowing the full circulation through sections where the pipes suddenly terminated, in consequence of not having been continued through rock excavations, and also where the stop valves in the mains were partially closed, preventing the free delivery of water at high elevations.

"An increased supply and storage became necessary lest, on occasion of a severe and continued drought, the city should become a sufferer from famine, or in need from conflagration; in this connection the Chief Engineer remarks that, notwithstanding the Croton Lake, the new Receiving Reservoir, and the old Receiving Reservoir, (both in Central Park,) and the distributing reservoir at Forty-second street, have combinedly a capacity of 1,670,000,000 gallons, and a flow of 35,000,000 gallons a day, yet on the 2d of October, 1869, this available supply was practically exhausted.

"In anticipation of the recurrence of any such drought, the Chief Engineer was instructed, in the summer of last year, to make a general survey of the valley of the Croton river, and ascertain what neighboring deposits of pure water could be found, that by reasonable engineering might be rendered serviceable in turning such natural lakes, when necessary, into the Croton river, thereby holding a storage that should be unfailing.

"The successful efforts of the Engineer, and the prompt action of the Department alone, prevented what would otherwise have been a water panic in the long, dry season of 1870. The possible distress was happily averted, and, under authorities since granted, the need of a full supply of water can scarcely occur again."

Nor can we consider Mr. Tweed's account of his expenditures in any very different light, but we can only find room for the following fragment of it:

"The increased amount of public improvements during the past year for works of various descriptions done to the streets, avenues and the opening new parks has necessarily increased the business in the Bureau of Collection of Assessments. The full and complete report of the transactions of the Bureau, herewith transmitted, shows that collections have been made on 342 assessment lists,—of this number 48 lists were for opening, widening and extending streets and avenues;

ninety (90) for sewers, drains, basins, and culverts constructed; one hundred (100) for regulating, grading, setting curb and gutter, etc.; one hundred and four were for pavements.

"On this large number of lists, including interest, the sum of nine million five hundred and twenty-seven thousand seven hundred and thirty-three dollars and seventy-six cents (\$9,527,733 76), was charged the Collector of Assessments, and during the year the collector has paid the City Chamberlain through vacated assessments by order of the Supreme Court, those cancelled by orders of the Comptroller, and returned in arrears as uncollected, five million seven hundred and thirty-eight thousand three hundred and thirty dollars and twenty-three cents (\$5,738,330.23), which leaves him this day indebted to this Department the sum of three million seven hundred and eighty-nine thousand four hundred and three dollars and fifty-three cents (\$3,789,403.53). For details I respectfully refer to the report."

Now, if we deviate in nothing from our editorial habits for many years, in examining Mr. Tweed's report without indulging in any offensive remark about Mr. Tweed, still less can it be said that we deviate when we come to examine the Comptroller's report, with the same disposition to be civil rather than offensive, as long as we think that no offence is deserved. We have never said, insinuated, or believed, that Mr. Connolly was dishonest, or that he made any fraudulent use of the public funds committed to his charge. On the contrary, we have compared him more than once, in point of integrity, to his predecessor, Mr. Brennan, whose unswerving fidelity while occupying the same important position is acknowledged by all. Without any further preface, then, we subjoin the Comptroller's letter to the Mayor, accompanying his report:—

"SIR.—In your circular, dated March 25, 1871, calling for the Annual Report of this Department, you suggest that the report should be for the year ending May 1, 1871, with a view to an exhibit of 'the workings of the city government' during that period. I deem it expedient, however, to conform to the established usage of the Department of Finance, and embrace in this report the calendar year 1870. In my judgment, this will best subserve the purposes of an Annual Report, as it exhibits the state of the various accounts at the close of the year 1869, and the transactions of the year succeeding, ending December 31, 1870, and as the books of the Department are kept with reference to a fiscal year ending with each calendar year. I have,

however, caused a general tabular statement—Dr. and Cr.—to be furnished you for your Message, showing the condition of the treasury, May 1, 1871. In order that the whole Dr. and Cr. account of the city and county governments may appear, I have determined to submit herewith to you, in connection with my City Report, my report of the County Finances during the fiscal and calendar year of 1870. I also take this opportunity to transmit to you, in accordance with the requirements of the charter, the report of the Auditor of City Accounts to March 31, 1871."

If there be any fell plot to rob the city of New York, or any of its citizens, whether republicans or democrats, hidden away in this, we confess that it has failed us to discover it, although we have examined it pretty closely, scarcely leaving a nook or crevice unprobed. Perhaps we may be more successful in our researches among the figures contained in the "tabular statement," referred to in the letter as furnished to the Mayor, but let us first extract the part which seems to cause most uneasiness.

CORPORATION OF THE CITY OF NEW YORK.

STATE OF THE TREASURY.

Receipts from January 1 to April 30, 1871	\$14,501,945 67
Deduct amount of over-draft December, 31, 1870	967,675 34
	<hr/>
	\$13,534 270 33
Payments—Warrants drawn	11,917,183 84
	<hr/>
Balance in the Treasury, April 30, 1871	\$1,617,086 49
<i>Debt of the City.</i>	
Funded Debt December 31, 1870	\$48,016,796 51
Less amount redeemed to April 30, 1871	51,432 00
	<hr/>
	\$47,965,364 51
Bonds and stocks issued to April 30, 1871, as follows:	
Dock Bonds	\$5,000 00
City Improvement Stock	940,000 00
Central Park Improvement Fund Stock of	
1895	100,000 00
Ninth District Court-house Stock	300,000 00
Croton Water Main Stock	400,000 00
	<hr/>
	1,745,500 00
Outstanding April 30, 1871	\$49,710,864 51
<i>Temporary Debt</i> , representing bonds issued to provide means for payment of awards for opening streets and for expense of improving the same.	

Amount, December 31, 1870	\$10,521,100 00
Amount issued April 30, 1871, as follows:	
Assessment Fund Bonds	\$322,900 00
Street Improvement Fund Bonds	66,500 00
	<hr/> 389,400 00
Outstanding	<u>\$10,910,500 00</u>

This debt is redeemable from assessments to be collected.

Revenue Bonds, 1870.

Amount outstanding December 31, 1870	\$3,080,000 00
These bonds were redeemed January 15, 1871.	

Revenue Bonds of 1871.

Amount issued to April 30, 1871, in anticipation of the collection of taxes for 1871	\$9,774,300 00
These Bonds are payable at stated periods, from October 1, 1871, to January 15, 1872, as the taxes are collected.	

THE SINKING FUND.

1. *The Sinking Fund for the Redemption of the City Debt.*

Capital of this fund, December 31, 1870	\$17,799,219 76
Increase since, to April 30, 1871	475,416 52
	<hr/> \$18,264,636 28
Payments, expenses, etc.	\$7,462 80
Water stock redeemed	51,432 00
	<hr/> 58,894 80
Capital, April 30, 1871	<u>\$18,215,741 48</u>

2. *Sinking Fund for Payment of Interest on City Debt.*

Cash balance to credit of this fund, December 31, 1870	\$62,137 31
Receipts since, to April 30, 1871	215,444 73
	<hr/> \$277,577 04
Less payments	150,691 57
	<hr/> \$126,886 47
Cr. Balance, April 30, 1871	<u>\$126,886 47</u>

We must confess that, to us, there seems nothing very alarming in all this—we cannot see in it any sign that New York is to become bankrupt for at least another decade. As some of our readers may be inclined to regard the matter in a different light, we will try to aid them in making up their minds by placing two or three of the most startling items side by side:

Receipts from January 1 to April 30, 1871	\$14,501 945 67
Balance in the treasury April 30, 1871	\$1,617 080 49
Funded debt, December 31, 1870	\$48,016 796 51
Less amount redeemed to April 30, 1871	51,432 00
	\$47,965 364 51
Outstanding April 30, 1871	\$49,710 864 51

We have no intention of inflicting on our readers any dissertation on the scientific relations which these different sets of figures bear to each other, but we imagine that if Malthus, Ricardo, McCulloch, Bosselini, and Adam Smith, could examine them together, they would come to no conclusion very different from that arrived at in November last by John Jacob Astor, Moses Taylor, E. D. Brown, etc., the pith of whose report we placed on record in our December number.*

Although our remarks have already extended far beyond the bounds we had prescribed for them, we cannot conclude without at least acknowledging the importance of the report of the Board of Health. This is undoubtedly an interesting, and valuable paper, so much so, that we regret our inability to do more in this article than merely allude to it. We have been of opinion from the beginning that our present Board of Health would be regarded anywhere as eminently competent and faithful; and the more we examine its labors the more convinced we are that it compares favorably in scientific ability, general intelligence, trustworthiness and efficiency, with the corresponding body of any of the great cities of Europe. We must make room for an extract or two, for the benefit of our readers, from Judge Berworth's able, analytical survey of the extensive field over which the operations of the board have already extended. We should like to present to our readers the whole of the passage relative to the appearance of yellow fever in this city during last summer and autumn, but can only make room for the following paragraph:

"This occurrence of yellow fever in a severe and fatal form in the

* See Article, "Party Strife and its Consequences," p. 174.

precincts of New York, after an absence of nearly half a century, is instructive, and deserving of the most serious consideration. In the first years of the present century, yellow fever annually devastated New York, and as late as 1822, prevailed as a most fatal epidemic. Since that period it has so rarely extended beyond the limits of quarantine as to have created the impression that in this latitude it will not again exhibit an epidemic tendency. The outbreak upon Bay Ridge in 1856, and the extreme fatality of the disease among the residents of that locality, and the occurrence of the epidemic of last summer upon Governor's Island, prove conclusively that New York enjoys no special immunity from yellow fever in its worst form. In order that the lessons to be learned from the outbreak of this pestilence in the harbor of New York may be thoroughly understood and made available to the department, the board instructed Special Inspector Dr. J. C. Nott, a gentleman whose large experience in the epidemics of yellow fever in southern cities rendered his services especially valuable, to report upon the causes of the outbreak upon Governor's Island, the liability of New York to its re-occurrence, and the sanitary precautions necessary both to avert the pestilence and to control it if it should occur. The instructive report of this gentleman (see Appendix I), shows conclusively that New York is as liable to an epidemic of this pestilence as formerly, and points out the preventive measures which will prove most available. The experience of this Board on the outbreak of an epidemic at a military post, in immediate and most dangerous proximity to the city, and over which it had not the slightest sanitary or police control, suggests the necessity, in the interests of the public health of the city, that military commanders at stations near to, or within the limits of the city should be required to report promptly all contagious diseases to the Health Department, and to enforce all sanitary regulations made by the Board of Health."

There are no statistics more interesting or more instructive than those of the Board of Health. This is particularly true of those embodied in the tabular statements; but to these we can only direct the attention of the reader, being obliged to confine our extracts with the following paragraphs:

"It appears from the Report of the Register of Records, that the total mortality of New York for the year 1870 was 27,175. The population of the city, according to the last federal census, was 943,842; this would give a mortality of 28.79 deaths to each 1,000 of the population. The most important and prominent features of the mortality records, the course of epidemic diseases, with the meteorological conditions during the year, are fully exhibited by the Register (Appendix D.) The follow-

ing is a brief summary of the mortality for the different quarters of the year:

" During the first quarter (January, February, and March) the mean temperature was 34.42 deg. F., being two degrees higher than the average of the preceding ten years. The greatest range of temperature was 45 deg. F. There were 6,517 deaths against 5,919 deaths for the corresponding quarter of 1869, being an increase of 402. This increase was chiefly in the zymotic class, and was largely due to small-pox, which was prevailing extensively at the opening of the year, and scarlatina, which proved unusually fatal during this quarter. Relapsing fever for the first time appeared in our mortality records, having caused 45 deaths.

" During the second quarter (April, May, and June) the mean temperature was 62.97 degs., or nearly four degrees higher than the average temperature of the preceding ten years. The greatest range of temperature was about 63 degs. The total mortality of the quarter was 6,293, being an increase of 228 over the spring quarter of 1869, and of 265 over the average number of deaths for the corresponding quarter for the preceding ten years. This excess of deaths appears to have been caused by diarrhoeal diseases and relapsing fever. The intense heat of June was peculiarly unfavorable to infantile life, and the number of deaths of children under one year of age largely increased, week by week, until, for the week ending July 2d, it reached 228. Relapsing fever was at this time widely prevalent, and caused 106 deaths for the quarter.

" During the third quarter (July, August, and September) the mean temperature was 74.69 degs., being nearly three degrees higher than for the average of ten years preceding, the greatest range being 67 degs. The total mortality was 8,416 deaths, being an increase of 1,026 over the corresponding quarter of 1869. This increase was due to diarrhoeal affections, which caused 33 per cent. of the total mortality, being 4 per cent. greater than for the summer quarter of 1869. Relapsing fever caused 25 deaths, and remittent and intermittent fevers were very prevalent and fatal. The number of deaths by sunstroke during June, July, and August was unusually large, being 238.

" During the fourth quarter (October, November, and December) the mean temperature was 46.93 degs., being about three degrees higher than for the corresponding period of the last ten years; the range was 66 degs. The total number of deaths was 5,949, being 156 in excess of the corresponding quarter of 1869. The diseases which gave an increased mortality were diarrhoeal affections, croup, measles, scarlatina, and phthisis.

" The total number of marriages registered in 1870 was 7,965, being a decrease of 710 as compared with 1869; and the total number of

births registered in the same period was 14,524, being an increase of 577 over the total of 1869.]

We think it will be admitted that we have now examined both the Mayor's Message and the documents which accompany it as carefully as the most exacting could expect, if they bore in mind how few were the hours which we had left before going to press to perform the work. And will it not also be admitted that our disposition toward the government of the city of New York, altogether independently of its politics, has undergone no change? Our pages have never ceased to be neutral ground; we have never ceased to look on quite as calmly and as impartially at the strife of our great political parties as Switzerland has at the great war of her powerful neighbors. If, while the Franco-Prussian war raged most fiercely, Switzerland had ventured to make some criticisms on the management of the beautiful park, called the *Thier-Garten*, in the suburbs of Berlin, even Count Bismarck would hardly have pretended that the republic had violated its neutrality in doing so. Still less would he have attempted, in the face of the civilized world, to strike it down on such grounds. But, as already intimated, we think it is at least as improbable that the government of this great city, no matter what may be its faults, would be guilty of conduct still more unworthy.

NOTICES AND CRITICISMS.

EDUCATION.

Explanatory and Pronouncing Vocabulary of the Names of Noted Fictitious Persons and Places; including also familiar pseudonyms, surnames bestowed upon eminent men, and such analogous popular appellations as are often referred to in literature and conversation. By WILLIAM A. WHEELER, M.A. Boston: Fields, Osgood & Co.

We find this volume by accident among those we lay aside from time to time with the intention of examining them when none of more importance or value claim our attention: although it is by no means a useless book, or one for his share in which either publisher or compiler deserves any serious blame.

Vocabularies or dictionaries, like other things, may be of three kinds, viz., good, bad, and indifferent, and our objection to the one before us is that it falls within the last category: not so much on account of the occasional insufficiency or incorrectness of the explanations as on account of the omission of more than three hundred names which are in common use, and of which, it may well be supposed, there are many persons daily enquiring after their meaning. These omissions we shall point out in their order, and we believe the compiler himself will be as much surprised at some of them as we have been; but before we begin we must say a few words as to the rules which he laid down for his guidance in making the compilation, and which he has mentioned in his preface. His main object, he says, was to explain, as far as practicable, the allusions which occur in modern standard literature to the names of noted fictitious persons and places. Now, a work which would do this completely would be a very desirable help to the enjoyment of reading of every description, and it ought to be of such a compass as to be within the reach of the pockets of the many. Its design should be to provide information for those who know not where to look for it, or have not access to the necessary books.

Scholars have but little need, comparatively speaking, of such a work. They have their books of reference, and their memory is stored with much of the knowledge required. Not so, however, with the multitude, and it is for this reason that we think Mr. Wheeler has injudiciously rejected the explanation of many celebrated customs and phrases, such as "flap-dragon," "nine men's morrice," "Hobson's choice," "philosophy of the Porch," "to send to Coventry," "to carry coals to Newcastle," etc., and also of appellative or generic names, such as "lord of misrule," "abbot of unreason,"

"high jinks," "kobold," "undine," etc. Scott's novels and Jean Paul Richter's works are full of allusions to such subjects, and require constant attention to the classical and other citations in them. It is not enough to say they may be found in special treatises, such as those of Brand, Hone, Palley, Timbs, and others; for these treatises are rarely at hand when they are wanted, and, sooner than take the trouble to procure them, the majority of readers would prefer passing over the allusion without understanding it. And bearing this in mind, it seems to us that a number of mythological names might have been added with advantage; of course, there is reason in all things, and it would have been absurd to have incorporated Leuprière's or Dr. Smith's classical Dictionaries in the present vocabulary. Nevertheless, it is by no means uncommon in ordinary literature to find a woman spoken of as "a second Messalina," or a man, of being "as wise as Ulysses," "as strong as Hercules," "as fiery as Mars." Milton's poems are crowded with classical imagery; and we find abundance of it in Shakespeare, Pope, Byron, and other writers, and a judicious selection sufficient to have explained these allusions would have made the work much more valuable. With these remarks we proceed to our list.

The first omission, occurring at the very outset, is that of Jerry Abernaw, the noted highwayman, referred to by Bulwer, Ainsworth, Thackeray, and a number of others; and this reminds us that the names of Dick Turpin, Claude Duval, Tom King, and Jack Sheppard are also omitted, although these worthies have been the heroes of romances specially devoted to their glorification, and also of what is called "Newgate literature." It is true that Captain Macheath and Paul Clifford are mentioned in the Vocabulary, but so are not Dominique Cartouche, Robert Macaire, and that audacious vagabond who infested Paris in the last century under the *sobriquet* of "Monseigneur." Fra Diavolo is there, but not the equally famous Massaroni, Marco Spada, Rinaldo Rinaldini, and Charles Moor, the hero of Schiller's "Robbers."

The "clarum et venerabile nomen" of Achilles, in any form, is absent, whether as the hero of the *Iliad* or as that of "The Deformed Transformed." Acis and Galatea, and their terror, "the monster Polyphemus," are also missing, to the grief of those who would understand Handel's operetta. "Brave men were living before Agamemnon," but there is nothing in the Vocabulary to indicate how long ago that was, and neither Horace nor Byron throw any light on that point. Where, when, and how did Agnes, the bleeding nun, appear to her Raymond? We seek in vain for information, for Mr. Wheeler ignores Matthew G. Lewis, with his "Monk," his "Abelino," "the bravo of Venice," and his "Alonzo the brave and the fair Imogene." Aldus Manutius and his Aldine editions must be sought for elsewhere than in the Vocabulary: perhaps it is sufficient that they are mentioned in Web-

ster's Dictionary. "The story of Cambuscan bold, of Camball and of, Algarsife, and who had Canace to wife," will be found under the head of Cambuscan, but the work would have been more complete had there been such heads as Algarsife and Canace to refer to. And how could Mr. Wheeler forget Abraschar and his basket of eggs, the delight of childhood? And Altomont? and Apollo! especially the Apollo Bolydere! Has he never read the "Noctes Ambrosianæ" or the "Anti-jacobin," that he deems them not worthy of a passing notice? Or instat "Arch-deacon" ale! or the famous "Audit ale" of Trinity College, Cambridge! It is fair to presume he has not heard of these peculiarly English and aristocratic beverages, and so the omission of them may be excused. But since he has cited the application of the name of Amereon to Moore, he might also have cited that of Ariosto to Sir Walter Scott by Byron:

"Then, not unequal to the Florentine,
The Southern Scott, the minstrel who called forth
A new creation with his magic lute,
And, like the *Arcturion* of the North,
Sang lady-love and war, romance and knightly worth."¹⁰

And, while we have Scott in our thoughts, we are reminded that his famous border robbers, Johnnie Armstrong, Adam Bell, Clive of the cliff, and William of Clontarf, are omitted. But one of the most surprising omissions of all is that of Asgard, the home of the Scandinavian heroes Odin and Thor, and of their Walhalla. Perhaps it will be said that these places and persons properly belong to mythology, and that they must be sought for in works on that subject. We reply that they have long been incorporated into ordinary literature, and are so frequently referred to that they ought to have been included. We point to Kingsley's "Hypatia" as one of the most recent proofs of their popularity. One would think that the Assassins and Hassan ben Saba would have appeared in their proper places, but they do not; and unless one happened to know that Hassan was also called "The Old Man of the Mountain," (under which heading he is to be found), one might hunt a long time before finding anything about him; and what we do find is of the most meagre description, so much so, indeed, as to be ridiculous. Astarte is another personage wholly omitted, although her name is familiar enough, if it were only as the heroine of Byron's "Manfred." So are the Aubreys, "Oily Gammon," "Tittlebat Titmouse," and the other well-known characters in Warren's "Ten thousand a year," a standard novel, and one of the best ever written, but which Mr. Wheeler ignores. The name "Avater" might have been advantageously inserted, as that also is frequently used; it is surely something

¹⁰ *Childe Harold*, canto 4, st. xi.

more than a mere Dictionary word. Our list of omissions under the letter A shall stop with that of Azim, the hero of Moore's famous "Veiled Prophet of Khorassan," a poem of importance enough to demand special notice, though it is not alluded to under the superficial heading devoted to Lalla Rookh. The history of Mokanna is a very singular and interesting one, and the omission of it, together with all mention of the unfortunate Zelica, is very serious, so is that of Paradise and the Peri, the Fire Worshipers, Hafed and Hinda, the light of the Harems Pelim and Nourmahal.

We come now to omissions under the letter B which are more numerous than, though, perhaps, not quite so astonishing as, those under letter A. *Imprimis*, we miss the familiar *sobriquet* given to the Third Napoleon, "Badinguet," the subject of so many caricatures and *jeux d'esprit* in France. "Many eminent characters in political and literary history are often known and referred to by surnames and *sobriquets* or nick names which they have borne," says Mr. Wheeler in his preface; and he instances "the Master of Sentences," "the Scourge of God," "the Stagirite," "the Wizard of the North," "the Little Corporal," etc. Therefore, he has very properly introduced these appellatives which makes it the more strange that he should have omitted "Badinguet," which is so familiar. The affair to which it refers took place in 1836, so that it had become an established nickname; but, perhaps, the compiler wished to avoid giving offence to the emperor of the French. Here are two more omissions; if we do not find "Balaika" and "Romaika" in Wheeler, or Webster, or Pickering, where are we to look for their meaning! These words are found in a popular Greek song, beginning with

"When the Balaika is heard o'er the sea,
I'll dance the Romaika, my own love, with thee."

The one is a popular chorus, the other a popular dance, and this reminds us that no explanation is given of such terms as Tarantalla, Truandaise, Cachucha, Cracoviak, Bolero, Carmagnole, (names of national dances) or of Barenola, Segnadilla, Berceuse, Ranz des vaches, Marseillaise, Brabançonne, Parisienne, and other national hymns, the majority of which are also omitted in Webster; yet these names are in daily use, and they are historical, and enshrined in poetry.

Where is Mr. Tite Barnacle! "The Circumlocution Office" is in its proper place, but friend Tite is not. Why separate one from the other! Where is "the Last of the Barons"? not under either L or B. Where is "the old English Baron"? not under either O, E, or B! In fact, they are "nowhere," and Walpole and Bulwer may make the best they can of it. We must put in a word, however, for Professor Longfellow; his Blind Bartimeus ought to have come in under either the Ba's or

the B's; but no; it is vain to say *Ἡρίστis σου ἀλαωτέ σε!* for *Ἡρίστis αὐτοῦ μὴ σεαυτέ αὐτοῦ*, in this instance at least. Some notice might have been taken of the Baskerville editions of the classics as well as of the Delphine and Bipont editions, but the Vocabulary is singularly deficient in its bibliography.

Bayard (the "chevalier sans peur et sans reproche!") one of the standard heroes of France with whom it has been customary to measure other heroes, not a word of him! There is mention of Rinaldo's famous horse of that name, it is true; but that makes it the more surprising that the hero should be omitted, seeing that the name was evidently not forgotten. Then we come to one of the princes of stage heroes, Don Cesar de Bazan, who ought to be visible, but is not, and, indeed, we fear that the list of malodramatic heroes in this vocabulary will be found very defective, yet their names are frequently quoted, and they are spoken of as though they were living personages; *they do live*—on the stage. Before we have done with the Ba's let us notice the heading "Battle of the Nations." Mr. Wheeler says that this is "a name sometimes given to the battle of Leipsic (1813), one of the greatest and most sanguinary battles of modern times, on account of the various nationalities which were there represented." The battle of Leipsic is *not* so called by any nationality but the German, and the term is merely a translation of the German word *Völkerschlacht*; the French do not call it *La bataille des Nations*, nor do the English speak of it as "the Battle of the Nations," *par excellence*; for there are other battles more worthy of the name, as, for instance, the battle of Châlons against Attila, and that of Charles Martel against the Saracens at Tours.

The imaginary Beau Tibbs, of Goldsmith's "Citizen of the World," has the honor of being mentioned, while his more famous living and historical types are omitted. Surely Beau Fielding, the cynosure of Pall Mall, Beau Nash, "the King of Bath," and Beau Brummell, the creature who once "eat a pea," and set the fashions in male attire, were of sufficient importance to claim a place in the vocabulary. The memoirs of Pepys, and of the court of the Prince Regent, and Austey's "Bath Guide," would have furnished ample materials. We consider "Adam Bede" one of the finest creations of modern romance; at all events, it is "a size larger" than many others which pass for great, and is quite as worthy of a niche in the temple as the sobriquet "Cuthbert Bede," "adopted by the Rev. E. Bradley, a popular English humorist of the present day," but about whom the world at large cares very little. But Adam Bede is passed over, along with Tom and Maggie Tulliver and Silas Marner.

There is a romantic spot in Wales called Bethgelert, or Gelert's grave. It is the place of burial of a faithful hound named Gelert, killed by his master, Prince Llewellyn, in a fit of fury, caused by the belief

that the dog had destroyed his child, whereas the child was found alive, and by his side a huge wolf whom Gelert had slain in defending it. In remorse, Llewellyn erected this monument, and a very pretty poem commemorates the circumstances. Was it not a pity to omit Bethgelert? And among the personages who figure in "The Pilgrim's Progress," a few only of whom are included in the list, "Giant Bloodyman" is not mentioned; his place is certainly next to "Bloody-bones." Then, again, we cannot help feeling that the notice of Blue-beard is incomplete without mention of Eugène Sue's very remarkable "Barbe-bleue," or "Female Blue-beard," who was the Duke of Monmouth in disguise. The memorable term "Bluestocking," once popularly applied to learned ladies, though now laid aside as discourteous and ridiculous, deserves notice, notwithstanding the fact that it may be found in any dictionary. The Vocabulary should be complete as regards what may be called "literary terms of art."

From childhood we have cherished the memory of Jack the Giant Killer, but to omit his triumph over the terrible "Blunderbore" would be like playing the tragedy of Hamlet, omitting the character of the Prince of Denmark. Blunderbore was one of the hugest and cruellest of giants and ogres: long may he live!—in nursery tales. It was too bad of Mr. Wheeler to forget him. And Little Bo-peep, too! If he could remember Little Red Riding Hood, surely he could have bestowed a thought upon the sleepy shepherd-maiden, with her little crook and her *de-caudalized* sheep. "Simple Simon" has been more fortunate. These were the delight of childhood; but there were also terrors, and among them was the imp called "Boneless" who had three legs and whose head was in the centre of his body. He was an English institution, and was perhaps not imported into New England by the Mayflower: but those who read English nursery legends will find him mentioned therein. He would have adorned the Vocabulary.

Had the compiler's sympathies been with the naked negroes of Africa, who are in want of moral pocket-handkerchiefs, he could not have failed to think of Borrioboola-Gha; nevertheless, the unfortunate savages of that remote region have been forgotten by him. He should have had "the Bottle Imp" to remind him of them every night. But the Bottle Imp seems to be unknown to him, though it has long been one of the most popular of German *Märchen*, and a favorite operatic melodrama of the supernatural order. We beg to remind Mr. Wheeler that the account he gives of "the boy-bishop" is a very defective one, inasmuch as it refers solely to the title conferred on St. Nicholas and omits all mention of the election of the "boy-bishop" at St. Paul's Cathedral, London, a far more curious and interesting matter than the rewarding of the saint for his piety. A similar deficiency appears under the head "Brunchild," which is confined

exclusively to the warrior-virgin of the "Nibelungen-Lied," and takes no notice of the celebrated Queen of the Franks of that name, the perpetrator of so many murders, and whose fate is one of the most dreadful tragedies in French history. The term "British Aristides" was applied to Lord Chancellor Eldon as well as to Andrew Marvell, but of this Mr. Wheeler makes no mention. There are several very fascinating brides in literature; such are the Bride of Abydos, the Bride of Lammermoor, the Bride of Messina, the Robber's Bride, etc.; but the only bride noticed in the vocabulary is the Bride of the Sea, in other words, the city of Venice. But the greatest omission of all under the letter B is that of the names of Brahma and Buddha. Be it remembered, these are not strictly historical nor yet mythological, though, if they were, they ought to be included on account of their being so mixed up with Oriental literature, and works relating thereto. *Expede Herculem.* We have gone through the first two letters of the alphabet superficially, and our readers may hence form some idea of the space and time it would take to go through the entire work critically.

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1. *Mitchell's New Series of Outline Maps.* Philadelphia: E. H. Butler & Co.
 2. *A Key to Mitchell's New Outline Maps. For the Use of Teachers.* 12mo., pp. 107. Philadelphia: E. H. Butler & Co. 1871.

Mitchell's geographies have a reputation so well established that, we believe, little effort on the part of the publishers has been found necessary to maintain their popularity. In school-books there is a mania for change: the old are constantly giving place to the new. We are glad to find an exception in this case, and it is our conviction that it is due to intrinsic merit, both author and publishers being careful to keep these works up to the standard of recent discovery and acknowledged improvement.

We have examined the new series of outline maps, and regard them as superior to all similar works we have yet seen. Their utility is indisputable. They present at a glance the main features of each country of the globe, the chief towns, etc. and enable the student to fix the more important geographical facts in his mind without confusing it with excess of detail. In connection with the accompanying key and the "Hand book of Map-Drawing," the young student can acquire, with comparatively little trouble, a good general knowledge of geography.

Erroneous impressions are apt to be left upon the mind from the fact that most geographical text-books furnish maps drawn on different scales. These errors are especially liable to arise from the practice of drawing the maps of the country where the work is published upon a larger scale than those of other countries. Impressions so derived are not easily obliterated, even in mature years. Thus, for example, we heard two gentlemen, not long ago, disputing as to the relative size of the United States and Australia. A travelled gentleman asserted that Australia was larger in area than the United States and territories, exclusive of Alaska. To the American this seemed preposterous. A reference to the carefully prepared tables in this key would have shown him that the area of the United States, without including Alaska, is 3,010,000 square miles, while the area of Australia is 3,120,000 square miles. It is not well that the young should get the impression that theirs is, in all respects, the greatest country on the globe; they should at least be taught to understand its comparative physical extent.

To insure correctness of judgment, each map of a continent in this series contains an outline of Pennsylvania on the same scale. This representing an area of 46,000 square miles, affords a means of accurate comparison. The arrangement of lessons in the key, the descriptions, tables, etc., are all that we could desire. It is not only a key to the maps, affording important aid in their use, but comprises a good outline of physical and descriptive geography, with accounts of the various races inhabiting the globe, the population of countries, chief cities, rivers, mountain chains, and other matters of interest.

The Union Bible Companion: Containing the Evidences of the Divine Origin, Preservation, Credibility, and Inspiration of the Holy Scriptures; an Account of various Manuscripts and English Translations, all the Books, and the chief Doctrines of the Bible, and plans of Christian Work: with a copious analytical Index. By S. AUSTIN ALLIBONE. 12 mo. pp. 315. Philadelphia: American Sunday School Union.

Always commendable in its efforts to disseminate Christian knowledge among the young, the American Sunday School Union has been particularly fortunate in securing the pen of so thoughtful and judicious a writer as Mr. Allibone for the preparation of this volume. It is as thorough a resumé and satisfactory defence of the Christian religion as could well be compressed into a work of its size, and at the same time

be sufficiently lucid in statement for those for whose use it is intended. Mr. Allibone admits that for Christian doctrine and vindication there are ample resources in the standard works in use in our theological schools, "but these compends of learning are beyond the reach, the time, and the intelligent study of all, save a very few."

The "Remarks on Bible-Classes" give sensible directions for the formation and conduct of such classes, and are applicable to those of all sects. The remainder of the volume is divided into fifty-two lessons, being one for each Sunday in the year. The arguments proving the existence of a Deity are concisely stated. Several chapters are devoted to the evidences of Christianity, proofs of the authenticity of the books of the New Testament, their credibility, etc. We could not expect an exhaustive treatise upon this subject in so small a space, but the main arguments are well presented. We find nothing absolutely new, but are glad to see that many statements of doubtful authority, too much like special pleading, made in most polemical treatises, are omitted from this work. We do not think that Mr. Allibone, while following an able leader, puts the strongest argument first for the internal evidence of the authenticity of the New Testament. To say that the mixed and imperfect Greek of a work which it is claimed was divinely inspired, is strong proof of its genuineness, will doubtless seem to many a fairly balanced proposition. It was natural that the evangelists should write in the Hebraic Greek; it was at the same time the best medium of communication with those for whose instruction their record was immediately designed.

The chapters on the fulfillment of prophecy will, we believe, from their romantic character, prove to the majority of students the most interesting portion of the book. This part is chiefly a compilation—as indeed is the work generally—but it is made with care and judgment. The subject of the propagation of Christianity, its fruits, and the testimonies to its value, furnish the most powerful presentation of its claims to acceptance, especially by the young. The comparison of the effects of Grecian and Roman philosophy, of Mahomedanism and other systems with that of the pure gospel of the Christian is forcibly made. In this part of his work the author becomes unusually earnest, and sometimes eloquent.

The work is written from the orthodox, trinitarian, protestant standpoint, and this being its declared teaching, we have discovered nothing objectionable in the way of intolerance or bigotry. The chapters on "Justification of the sinner," "Repentance and faith," etc., make the nearest approach to dogmatism or anything that will be likely to conflict with the general religious tendencies of the age. In a word, we know no Sunday-school book at once so instructive and interesting, and so entirely unobjectionable on sectarian grounds as "The Union Bible Companion."

A Dictionary of English Synonymes and Synonymous or Parallel Expressions. Designed as a Practical Guide to Aptness and Variety of Phraseology. By RICHARD SOULE. 8 vo. pp. 456. Boston: Little, Brown & Company, 1871.

The collection of synonymes which is here presented is such as has long been needed. There were several works, each possessing some features of excellence, but none combining all the requisites of a hand-book for the use of men of letters. Crabb's, Graham's, and Whately's Synonymes are good books, but designed and adapted rather for the student of language than the writer. Roget's Thesaurus is a philological curiosity, and has also meritorious features, but its peculiar arrangement interferes with its usefulness.

The Dictionary of Mr. Soule is arranged in alphabetical order, which is the most convenient plan for ready reference. The entire work is devoted to synonymes, of which the collection is fuller than in any book of the kind with which we are acquainted. There is no attempt to define words in reference to their nice shades of meaning, as in the work of Crabb, nor is there brought together such a mass of words having only a general similarity of signification as in Roget's Thesaurus. Words are grouped together, but only those which are nearly or quite synonymous or parallel.

HISTORY AND BIOGRAPHY.

Die Deutsche Mächte und der Fürstenbund. Deutsche Geschichte von 1780 bis 1790. (The German Power and the Confederation of Princes' German History from 1780 to 1790.) Von LEOPOLD VON RANKE. Erster Band. 8vo. pp. X, 407. Leipzig: Duncker und Humblot. 1871.*

The period treated of in this history, of which one volume is before us, was of the greatest importance in the consolidation of the German power. It was the transition stage from the old to the new order. At first view it seemed to be a retrogradation so far as unity is concerned. The confederation of princes was in opposition to consolidation,—a jealous attempt to defend feudal privileges. For a time this movement seemed to be successful in preventing centralization, but it was really an expiring effort of feudalism. Yet was the movement altogether a failure? Federalism seems to have triumphed, but the disposition for independent thought and action remains, and the ruling power must

* The books in foreign languages reviewed or noticed, in this department, are politely furnished for that purpose, by Mr. Fred. W. Christian, University Place, and Mr. L. W. Schmidt, Barclay street.

take it into account and be modified by it. As the people improve in intelligence, they will still further restrict despotic power, and finally, it is to be hoped, take it away altogether.

Herr Ranke's treatment of his theme is able. He is an enthusiastic Tenton, as he has a right to be. Yet throughout he discusses his subject with historical dignity and with an evident regard for truth. The chapter entitled "A word upon German literature in ecclesiastical and national aspects," is especially interesting. We translate a brief passage, giving the original at the bottom of the page :

"The great epoch of German literature is also remarkable in this, our speech is from no inner workings of highest power, no political dexterity; it was brought to light only through the investigation of truth in itself, through the spread of learning, philosophy and poetry, though its possibility sprang from the great impetus of the world-historical movement."

The discussion of the relations of Prussia to Austria, the papacy, Russia, Italy and Holland, is carried on with ability, and generally with temperance and candor. The work is one which our German readers will prize, especially at the present time.

Annual Re-Union Meeting of the San Francisco British Benevolent Society. San Francisco Daily Journals, May 25, 1871.

There is at the capital of our great and progressive Pacific region a society whose objects we cordially approve. It is called the San Francisco British Benevolent Society, a name which sufficiently indicates its purpose, and, as might be supposed, composed chiefly of citizens of the British Islands, associated to dispense needed charity among their countrymen, who are continually seeking homes and the means of living upon the shores of the Pacific. From the graphic and interesting report of the chairman of the Relief Committee, Mr. William Hayes, we are enabled to form an approximate estimate of the amount of good accomplished during the past year, being the sixth of the existence of the society. Destitute immigrants have been taken in charge, their immediate wants have been relieved, and employment has been furnished them. The sick have been provided for in the city hospitals, whose officers, we are pleased to see, heartily co-operate with the members of the society. The latter has its own medical officers, also, who have, during the past year, treated eighty-

* "Die grosse Epoche der Deutschen Literatur ist dadurch merkwürdig, das von keinem Einwirken seine höchsten Gewalt, keinem politischen Gesichtspunkte die Rede ist; nur die Erforschung der Wahrheit in sich, die Fortbildung der Gelehrsamkeit, Philosophie und Poesie würde ins Auge gefasst, obwohl die Möglichkeit dazu aus einer grossen Abwandlung der weltthorischen Bewegung entsprang" (p. 120).

four sick persons. The total number relieved by the society during the year was over one thousand. Two hundred and twenty-one persons were furnished with employment. We quote from the report :

" Since the occupation of the present office, and stated hours of attendance by the Secretary, a gradual and increasing inquiry has been made, especially by American ladies, for domestics of British birth, who by their demeanor and intelligence have generally given satisfaction to their employers, and this has been a means of diminishing in part the pecuniary aid that would otherwise have been afforded them."

The Society held its sixth annual dinner on the evening of the birthday of the Queen. Toasts were drunk, and speeches delivered by gentlemen of intelligence, benevolence, and liberality of sentiment. The references to national affairs seem to have been invariably in good taste. In proposing "The Press," Mr. Wm. Hayes said :

" Her Majesty has been tested, as also His Excellency the President. Old England has been remembered, and her off-pring, young America, has not been forgotten. Let us not forget that Power which has made the world familiar with the virtues of the Queen; that makes and unmakes presidents; that preserves the integrity and well-being of the mother country, and to which this new land is indebted for many of those blessings that make it the paradise of the world."

Mr. Hayes is an able and successful lawyer, a man of fine culture and decided talent, and it has been our own privilege to have had opportunities of bearing testimony to his superior conversational powers, and genial, attractive manners. As men of this character are always liberal and cosmopolitan in sentiment, it is not to be wondered at that Mr. Hayes is not the less willing to pay a well merited tribute to Her Britannic Majesty, or to contribute to the relief of destitute Englishmen, from being himself a genuine son of Erin, than whom no one loves the Emerald Isle with a more enthusiastic fervor. At the same time it is chiefly because we regard such liberality as exemplary, and are always sorry when we see the opposite feeling manifested, whether by English, Irish, Scotch, or German, that we have thus made an exception in our editorial habits.

Deutsche Reden (German Discourses) von WILHELM VON GEISEBRECHT. 8vo. pp. viii., 150. Berlin: Verlag von Duncker & Humblot. 1871.

The subjects of these discourses are such as would naturally interest those who study national development. They are thoughtfully written, and present many ideas worthy of attention from others than those to whom they are immediately addressed. The titles of the several discourses are "The development of modern German *savoir faire* (*Geschichtswissenschaft*)," "The first German missionary in Prussia," "The development of German popular knowledge," "Upon an old exhibition of the times of the German emperors," and "The influence of the German universities upon the national development." Herr Geisebrecht is anxious for German unity,

and solicitous of national power and glory, for which no one can blame him.*

There is occasionally a thought which has reference to something beyond most national interests, something of importance to all mankind, and which shows the author to be a man of an original cast of mind.

"Strenge Forchung ist saure Arbeit, und Niemand unterzieht sich leicht derselben, den nicht ein aufrichtiges Streben nach Wahrheit beseelt."† (p. 17.)

The comments upon the influence of the universities are worthy of attention. The author sees something to apprehend as well as much to commend in these great institutions of learning, and the effect they are having upon the people. They are excellent training-schools for the intellect, but do they develop patriotism?

"Man hat nicht selten besorgt, dass die nationale Idee den Studien der Hochschulen, da die Wissenschaft an sich ja über jede volksthümliche Beschränktheit hinausweist, eine einseitige Richtung geben könnte."‡ (p. 145.)

It is certainly the legitimate effect of learning to make its votaries cosmopolitan, to induce them to disregard the narrow boundaries of nationality, and recognize a common brotherhood of talent and refinement. This effect should not be regretted by German scholars, though it may give uneasiness to politicians intent only upon selfish national aggrandisement.

Croful's Trans-Continental Tourists' Guide. Third vol. Second annual revise. New York: American News Co., 1871.

The great Union and Northern Pacific Railroads, under their present management, promise to fulfil all reasonable expectations, and justify all necessary outlays in constructing a trans-continental line. There was a time when these roads seemed to be in the hands of speculators and sharpers of the grade of our New York railway adventurers. But events have changed, and we are glad to hail the new state of things.

* "Das Glück des neuen Reiches beruht zum grossen Theil darauf, dass sich alle deutschen Stämme geistig näher rücken, das sich namentlich in der gesammten Nation die Uebersetzung befestigt wie der deutsch Norden und Süden durchaus zu einander gehören, erst mit einander in Ganzes bilden." (p. viii.)

† "The growth of the new realm, principally depends upon this, that all German races approach each other in spirit, that, especially, in the united nation conviction be strengthened that, throughout, Northern and Southern Germany belong to one another, and shape themselves into one whole."‡

‡ "Severe inquiry is sour work, and no one cheerfully undertakes it who is not animated by a sincere love of truth."

§ It has not seldom been feared that the national idea of the students of the universities, whose learning of itself disregards every national boundary line, might give a one-sided direction.

and to recognize in it an assurance that all will be done which can be fairly expected for the interests of the public and the government. Under the control of men like Thomas A. Scott, J. Edgar Thompson and William H. Gatzmer—all rightful railway sovereigns—we are confident that the more than imperial power which these roads confer will be wielded in a manner to benefit not only the people of this country, but directly or indirectly those of all commercial countries. Would that the princes of our New York railway lines were equal in integrity and public confidence to the "kings" of Pennsylvania and the West. As it is, the interests of this metropolis are suffering serious detriment. A change must be made, for the New York lines are too valuable to the whole country, to be made merely the means of personal gain.

We have thought, and we still believe, that the government gave more than was necessary to build the Union Pacific road; that the work could and would have been done in time by private enterprise. Yet its advantages to the country are so great, it promises so much under its present management, that wonder and hope overshadow regret. The government has already effected a considerable saving in its overland transportation service since the completion of the road. Senator Stewart in his report upon the Pacific Railroad, in February last, estimated the annual saving to the government, for so far, at \$3,000,000. By the development of new territory the advantages of this road to the people, and through them to the government, will be incalculable.

A trip to California and back is now a pleasant summer tour. The distance from New York to San Francisco by rail is 3,296 miles—time six days and twenty hours, fare \$136.00 currency. If we go by way of Philadelphia, and take the Central Railroad, we have from the beginning to the end of our journey a succession of magnificent views; scenery unsurpassed in the world for variety. A journey around the world is now not a serious affair. If we take this route to San Francisco we can belt the globe in seventy-nine days and fourteen hours, a journey which many are accomplishing in half the time that others are hesitating as to whether they shall undertake it. The fare for the trip is given in the guide book before us \$1,145.00, exclusive of extras.

We do not wish in placing the name of the guide-book at the head of our article, to be understood as commending its peculiar literary or rather illiterate style. It is of the sensational, italic, exclamatory order, though containing much that is valuable and interesting.

Friederich der grosse und die Vereinigten Staaten von Amerika, mit einem Anhang: die Vereinigten Staaten und die Seekriegsrecht (*Frederick the Great and the United States of America. With an appendix: the United States and the rights of naval warfare*). Von FRIEDERICH KAPP. 8vo pp. 203, xxx, Leipzig. Verlag von Quendt & Handel, 1871.

Here is a piece of German-American history quite valuable, and especially interesting to citizens of the United States. As the attitude of the great Frederick towards this country at a most trying period of its history is not generally understood here, Herr Kapp thinks it worth while to enlighten us upon the subject. Coming at this time it might be thought a bid for American sympathy in the conflict just ended; though as the Germans have been successful, it would seem to be hardly necessary.

As an historical work it appears to be written in a spirit of fairness, and its statements, so far as we can judge from a cursory examination, are in the main correct. An inexplicable enigma was Frederick II. whom his countrymen style the great. A man of power and nerve he certainly was; but we do not think he should be held up as a model for school-boy imitation; we doubt if the Germans, even, would care to have his disposition propagated, particularly among the masses. As a king in an iron age, and dealing with a people and with events that did not, perhaps, encourage amiability, we may accord him a share of our toleration; but the fewer of such men the world needs and has, the better for it. He was essentially a despot. The aggrandizement of Prussia was his chief object.

Frederick's hatred of England, which induced him to take the part he did in reference to this country, is frankly admitted, while a sort of justification is given by Herr Kapp.*

We find this book readable, and hope it will prove a useful contribution to American history.

BELLES-LETTRES.

Napoleon Fallen. A Lyrical Drama. By ROBERT BUCHANAN. 16mo. pp. 141. London: Strahan & Co. 1871.

Mr. Buchanan has been a rather voluminous writer of poetry, five or six volumes bearing his name having, we believe, been published. He has some reputation, but not sufficient to risk upon such an attempt as this. Poetry adapted to current historical events can never be permanently successful. The example of such men as Coleridge, Southey, and Shelley should have deterred Mr. Buchanan from entering this field if his own art-sense failed to do so.

The career of Louis Napoleon has many romantic incidents. We doubt, however, if it will ever be a good subject for poetry, as the days of epic heroes have passed. Even Voltaire could not make a thoroughly

* "Der Hass Friedrichs gegen England hat seine natürlichen und wohlberechtigten Gründe." p. 5. (Frederick's hatred of England had its natural and well-justified grounds.)

readable poem out of the eventful career of Henry the Fourth. Mr. Buchanan seems to be conscious that he has selected an unprofitable subject, and in a prefatory note he attempts to forestall our objections:

"It should be remembered that we lack, as yet, the proper foreground for the contemplation of the chief character" (p. vii.).

As almost the entire work is occupied with a "contemplation of the chief character," Napoleon, this is an admission that the subject is an improper one. The scene is laid at the château of Wilhelmshöhe, in 1870, shortly after the surrender of Sedan. The author is studious of the unities, but concedes that thereby he has been compelled to admit some glaring anachronisms. We are first introduced to a concourse of German citizens outside the château, who comment upon the illustrious prisoner and upon current events. This is, perhaps, a natural remark, though hardly worth reporting:

"Better in Germany to dine,
Smoke one's cigar, and sip one's wine;
And in good time, like most, no doubt,
Who have worn their wicked members out,
Repent, and be absolved, and then
Die in one's bed like smaller men" (p. 4).

Those "who have worn their wicked members out" may, after all, it seems, have a very good time, and die a peaceful death—in Germany. If the following is based on accurate information, Napoleon is an inveterate smoker, and for the valuable intelligence, we owe Mr. Buchanan the acknowledgment due to any Jenkins:

"His features are
Gray, like the ash of the cigar
He smokes for ever" (p. 7).

We are next introduced to the inside of the château, and listen to a consultation between Napoleon and his physician. The latter's diagnosis of his illustrious patient's case is certainly unique:

"This sickness is no sickness of the flesh,
No ailment such as common mortals feel,
But spiritual" (p. 11).

We remember Macbeth's inquiry,

"Canst thou not minister to a mind diseased?"

and are compelled to admit that Mr. Buchanan has gone beyond Shakespeare. Napoleon, being left alone, addresses a long discourse to the Deity, giving him a great deal of information, much of which must have been quite new.

"Thou knowest—yes, thou knowest
I have been a man of peace; a silent man,
Thought loving, most ambitious to appease
Self-chiding fears of mental littleness." (p. 15).

"Yea, the sight of pain
Sickened me like a woman." (p. 16.)

Perhaps it would be too curious to inquire whether the sight of pain or a woman sickened him the more. He talks to the Deity as to an equal, if not an inferior, and as one whom he could persuade to his view by the force of protestation.

"Nay, but hear me swear." (p. 16.)

Boys are usually taught that Heaven hears them "swear," whether they wish it or not; we are sorry that Napoleon—or Mr. Buchanan,—was not better instructed in his Sunday-school days. A chorus, after the manner of the Greek tragic drama, with strophe, antistrophe, etc., follows. The ex-emperor is very bitter towards the French people, and expresses himself sometimes rather profanely.

"Have we not proved
Their children cowards? Yea, by God! like dogs, etc." (p. 71.)

Comment on this were superfluous. In the last scene Napoleon is represented as sleeping. We have a chorus of spirits, and then he is addressed by the spirits of Hortense, Caesar, Bonaparte, Orsini, Maximilian and others. This, of course, will remind no one of "Richard III." Mr. Buchanan has abilities; we wish he would put them to a better use than writing such works as this, the most of which we feel no pleasure in being compelled to characterize as nonsense.

Chips from a German Workshop. By MAX MÜLLER, M.A., Fellow of All Souls College, Oxford. 2 vols. 8vo. New York: Charles Scribner & Co. 1871.

It so happened that the third volume of this series came into our hands before the other two, and thereby we were led to form a less favorable estimate of the "Chips" than we otherwise should have done. The publication of the third volume seems to have been an afterthought with the author, induced, no doubt, by the gratifying reception of the preceding, and containing essays which his better judgment had at first induced him to reject. This view is strengthened by the fact that no index was attached to the third and last volume, where we should have expected to find it, a circumstance which we noted at the time. The second volume has, however, a very complete and elaborate index.

These two volumes contain essays, most of which were originally published in periodicals, the first upon the science of religion, the second upon mythology, traditions and customs. The religious essays are mostly upon the Vedas and other books of Hindu mythology. They contain much information which is of essential value in tracing the religious opinions of mankind. Mr. Muller has for many years been engaged in preparing an edition of the Vedas for publication in England. These ancient books contain the earliest exposition of a complete religious system of which the world has any knowledge. Their study throws much light upon the progress of religious ideas, and has greatly facilitated an understanding of the Christian records. Many of the Jewish traditions seem to have been known to the authors of the Vedas, however the fact may be accounted for. For example, in the Vedas are records of several incarnations of Deity, though they were written, probably, at least fourteen hundred years before Christ.

All our religious systems seem to have had their origin in the East, though their beginnings have not yet been satisfactorily traced. Much is being done by those who, with scholarly attainments like Mr. Muller, have spent years in tracing up the currents of belief. The source, if divine, cannot, of course, be found by merely scientific and scholarly investigation. As our author says:

"The idea of revelation, and I mean more particularly book-revelation, is not a modern idea, nor is it an idea peculiar to Christianity. Though we look for it in vain in the literature of Greece and Rome, we find 'the literature of India saturated with this idea from beginning to end' (vol. I, p. 17).

The second volume treats of topics that have a more definite interest. The article upon "Comparative Mythology" shows Mr. Muller's depth of research, and also the broadness of his views. It is a very valuable contribution to our knowledge of comparative philology and of ancient myths. An extract will show the disposition which he brings to this investigation:

"The history of the world, or, as it is called, 'Universal History,' has laid open new avenues of thought, and it has enriched our language with a word which never passed the lips of Sokrates, or Plato, or Aristotle—*mankind*. Where the Greeks saw barbarians, we see brethren; where the Greeks saw heroes and demi-gods, we see our parents and ancestors; where the Greeks saw nations (*ἔθνη*), we see mankind, toiling and suffering, separated by oceans, divided by language, and severed by national enmity, yet evermore tending, under a divine control, towards the fulfilment of that inscrutable purpose for which the world was created, and men placed in it, bearing the image of God" (vol. 2, p. 5).

The Aryan peoples, whose language was the parent of the Sanskrit, the Greek, and the Latin, were by no means barbarous. Indeed they must have attained a degree of enlightenment from which the civilization of the present century could learn most valuable lessons. The philosophical structure of the Greek and Latin tongues is an evidence that there was behind those nations a progressive people who could lay the foundations of an abstrusely grammatical language. Mr. Muller is not a believer in certain recent scientific theories; he declares that "the idea of a humanity emerging slowly

from the depths of an animal brutality can never be maintained again" (p. 7).

To show how the Grecian myths were probably formed, we are taken into an interesting and instructive examination of comparative philology. We are presented with lists of words in Sanskrit, Lithuanian, Greek, Latin, Gothic, and other languages, showing that they had a common and Aryan origin. From words we are introduced to the source of mythological fables which grew out of the primitive necessities of language, receiving in time various modifications and localizations. We have not space to follow Mr. Müller, as we should be glad to do, in his account of the development of many of the most interesting myths of antiquity. Other articles in this volume which we have found especially interesting are those upon "Manners and Customs" and "Caste."

The prominent thought to which our examination of Mr. Müller's works has given rise, is that material science, which its devotees suppose to be the only really demonstrable branch of learning, is, in fact, of less importance in a study of civilization than the science of religion or of language. Religion has been considered too much dependent upon mere faith to furnish a scientific basis. Yet, between religion and material science, philology steps in and furnishes a needed link from which in time we hope will develop a complete chain that shall make all knowledge and all necessary belief scientific.

Adrift with a Vengeance. A Tale of Love and Adventure. By KIRAHAN CORNWALLIS. 12 mo. pp. 319. New York. Carleton. 1870.

We must take the world as we find it. What does not suit our taste may be very pleasing to others; we all know that tastes change with years and conditions. We took up this novel with a bias in favor of its author. After reading a few pages we thought we did not like it—a little further on it began to be positively distasteful. Yet we persevered, determined at least to speak no word of censure or praise until we had given the book a fair reading. It was not long before we found in the narrative a certain fascination; the peculiarities which were displeasing gradually seemed to be eliminated until we found ourselves so absorbed that we read the volume to the end, and with ever increasing interest.

The opening chapters, describing the early life of the hero, are very sad, and contain so many horrible events that we were about to characterize the book as sensational. The skies, however, gradually brighten; there is less and less of the appalling and the tragic, until at the end the hero and all his worthy friends, are fairly overwhelmed with good fortune. This management of the plot is artistic. The danger is that some readers who, like ourselves, are not fond of horrors, may be repelled by the opening chapters.

The plot is so full of incidents that it will be difficult in a brief notice to present an outline that will give a fair conception of its nature. A boy in

Massachusetts supposes himself to be an orphan. He is placed in the care of a virago, who, with her son, has charge of a medical library in Boston. He is treated with fiendish cruelty, witnesses the coming to life of a man who had been hanged and was brought to the Medical Society for dissection, and is also present when a murder is committed by the librarian. He escapes and goes to New York on a sailing vessel. Without money or food he finds himself in the Five Points, where he is kindly taken in charge by one of the wretched denizens of that locality. We will here give an extract which contains a piece of philosophy that we hope is derived from experience. At any rate, the sentiment is creditable to human nature.

"Give me the man or woman of wide human sympathies and generous feelings, whose charity springs from a noble impulse and is free from ostentation. If I want to do good let me seek those who have tenanted our jails and hospitals, and those whose career is one of crime and misfortune, and let me put them in the way of making an honest living. That, indeed, would be charity. Who would choose to live by burglary in preference to following an honest calling? No one! Necessity is the mother of crime, as well as of invention."—(p. 47.)

Our hero embarks as a sailor for Liverpool, returns, and the vessel is wrecked on the coast of Newfoundland. He saves the life of a young lady whose father is a rich banker in Wall street, New York. He is taken into the banking-house and becomes affianced to the young lady. He is unjustly accused of theft, loses his situation and the favor of his prospective father-in-law, and goes to Australia. He stops at the Cape of Good Hope, and has plenty of adventures with lions, gorillas, etc. In Australia his career is not less thrilling. In the course of time his origin is revealed. His mother was an English heiress, and to secure property, her husband had made away with their child, persuading her that it was dead. Mother and son are brought together, the father dies, our hero weds the woman of his choice, and in time, becomes Earl of Huntingdon.

The story, as we have said, is crowded with events, many of them of the most exciting and novel character. The author at least deserves the praise of invention. There is too much of incident, we think, to satisfy a severe taste. But it is not those of thoroughly refined tastes for whom the novelist who would be successful must write. This work certainly contains the elements of popularity, and we should expect it to have a wide circulation, and be devoured with avidity by the readers of this style of literature.

Revue des Deux Mondes. XLII^e Année, Seconde Période, Tomes Quatre-Vingt-Onzième et Douzième. 1871.

This *Revue* has long been a power in the literary world. It has not fallen off in ability since the war; on the contrary, French writers seem disposed to show the world that their country still retains its intellectual vigor and will contest the supremacy with any other nation. The greater portion of the articles in the late numbers have reference to the war with Germany.

Questions of polity and international law are discussed with superior ability, and always, so far as we have discovered, in a temperate spirit, and with the good taste for which educated Frenchmen have ever been distinguished. In the number for January 1, is an article on "L'Invasion Prussienne en 1792 et en 1870—Goethe et les Allemandes d'aujourd'hui." The comparison between the liberal-minded Goethe and the Germans of to-day, we should not expect, in the present temper of the French public, to be favorable to the modern Teutons.

"Un Français ne parlerait pas de l'état de la France avec plus de sagacité et d'impartialité que lui."

In the following number is a continuation of the subject in an article entitled "Goethe et la siège de Mayence." "Les Haines Naturelles de la France et l'Allemagne," in the number for February 1, is an attempt to show that up to Goethe's day, French taste was in the ascendant in Germany, and to trace the gradual development of national hatred.

"C'est en effet l'orgueil blessé qui fit depuis cinquante ans le fond de toute la haine des Allemands contre nous. Leurs politiques étaient jaloux de notre gloire militaire et du rôle considérable que nous jouions encore dans le monde, comme leurs lettrés de notre gloire littéraire et de l'influence universelle de notre esprit."

Madame George Sand has an interesting article continued through two numbers, entitled "Journal d'un Voyageur Pendant la Guerre." "Deux Types de Femme de l'Autre Siècle," is able and interesting; so, also, is an article for the times, written in a philosophic spirit and entitled, "Les Impôts après la Guerre, les Contributions Indirectes."

The war seems to have put a stop to literary production in France, at least so far as the publication of books is concerned, for we find few that are noteworthy upon the shelves of our importers. We should expect that the events of the last few months would absorb all the intellectual activity of the country, and that this is so, is rather commendable than otherwise. The man who, while his country is struggling and suffering as France has been, could calmly sit down to his studies and his reveries, would not be deserving of admiration. That so many are able to make contributions of so thoughtful a character upon passing events, is creditable to the intellect of the nation.

SCIENCE.

The Physics and Physiology of Spiritualism. By WILLIAM A. HAMMOND, M.D. etc., etc. 12mo., pp. 86. New York: D. Appleton & Co., 1871.

"Spiritual manifestations" are not attracting so much attention as formerly, yet there is no doubt that they still have a wide and pernicious, though a more silent influence. The publication of this little book is, therefore, timely. Dr. Hammond has carefully studied mental diseases, and is well qualified to treat this subject, not only from a scientific, but a common-sense standpoint. His style is terse, and his arguments and illustrations are effective.

"There is an inherent tendency in the mind of man to ascribe to supernatural agencies those events the causes of which are beyond his knowledge; and this is especially the case with the normal and morbid phenomena which are manifested in his own person."—(p. 7.)

This extract will give an idea of the tenor of the treatise. The Dr. believes in science, and in a "healthy skepticism which allows of no belief without the proof." Only men who have the courage to doubt and the ability to reason can be trusted with the investigation of phenomena which startle, and frequently unbalance the ordinary intellect.

"The real and fraudulent phenomena of what is called spiritualism are of such a character as to make a profound impression upon the credulous and the ignorant."—(p. 8.)

"Their minds are decidedly fetish-worshiping in character, and are scarcely, in this respect of a more elevated character than that of the Congo negro."—(p. 9.)

Admitting all this to be true, and we have no doubt about it, the question is, how shall we cure those people of their delusion? By teaching them a little plain common-sense, if that be possible. With some the effort may be successful, while others will consult spiritual mediums, and will injure themselves, mentally and physically, as heretofore, notwithstanding all the warnings that can be uttered by cultivated reason. Dr. Hammond believes these manifestations to be in many cases the result of disease.

"As regards purely imaginary images, that is, images not based on any sensorial impression—the difficulty is in the brain."—(p. 9.)

He rejects the idea that table-turning, rappings, etc., are produced by the electricity of the body, though this opinion has been adopted by many who wished to give some rational account of these phenomena. The mind he declares, is not all in the brain. "The spinal chord and sympathetic system are capable of originating certain kinds of mental influence."—(p. 12.) Further, he admits that the physiology of the nervous system is not even tolerably understood by medical men. That all the so-called spiritual phenomena are explicable by science, he contends does not admit of doubt. He gives many examples of physical derangement producing manifestations, quite as startling as any of those exhibited by spiritual mediums, and yet are unquestionably referable to not always-understood physical causes. Sleight of hand performers have given exhibitions quite as unaccountable to the uninitiated as the displays of pretended spirits. The gist of the matter, as it affects the majority of believers in spiritualism, is given by the Dr. in these words:

"There can be no scientific inquiry relative to matters of faith; facts alone admit of investigation."—(p. 13.)

"Spiritualism is a religion. As such it is held tenaciously and honestly by many well meaning people."—(p. 85.)

It is useless to reason with people who regard table-turnings and rappings, as revelations from the spirit world; yet some light may be let in upon even such misty intellects, and Dr. Hammond's book, written in the interest of reason and common-sense, will, we hope, do good.

The Primary Synopsis of Universology and Alwato, the new Scientific Universal Language. By STEPHEN PEARL ANDREWS, member of the American Academy of Arts and Sciences, etc., etc. 12 mo. pp. xvi, 224. New York: Dion Thomas, 1871.

The attempt of Mr. Andrews to discover and promulgate a new science of sciences, or "a science of the universe itself," is certainly daring. The very pretension of having discovered such would, naturally, attract attention, while at the same time the boldness of the claim will excite ridicule. Yet such a claim, being put forward by one of highly respectable attainments, believed to be an honest and earnest thinker, is worthy of careful consideration. We may not flippantly reject what purports to be a revelation of all-important truth because it promises too much.

We think it was unfortunate for the acceptance of Mr. Andrews' philosophy that he was induced, contrary to his own judgment, to put forth this primary synopsis in advance of the complete exposition of his system. Such a theory, requiring thorough and abstruse philosophical demonstration, cannot well be popularized at once; it must be examined and accepted by the few—and they are very few—who are capable of comprehending it, before being presented to the many. When it is offered to the general public it must be in a diluted form and by those who know how to use the language of the people. Mr. Andrews, judging from this volume, is not the one to present new truths in such a garb as will secure the attention of the majority; but if he were so, it would furnish a reason for doubting his claims.

The terminology of this work is unique, and to many it will be repellant. From this it does not follow that the thought is not worthy of study. "It is the test of a solid thought that it will bear a change of clothing." Whatever is really valuable in this new philosophy will live and have its effect, however unusual or unattractive its garb. It may be that the thought in this book could not well be expressed in more popular style without interfering with its clearness and accuracy, as addressed to those who will be likely to comprehend it; but just here is the point of our objection to an attempt to popularize such high-climbing theories.

The greater part of the book is devoted to an exposition of a new universal language, which it is claimed has its foundations in nature and science. The style of demonstration is such that only those of boundless faith and indefatigable industry will be likely to attempt to master the principles here laid down. Be this as it may there is food or thought in the book, and we hope that the complete statement of the system will show it to possess valuable elements. The time and ability expended upon it ought certainly to produce some beneficial results.

Fur, Fin, and Feather: a compilation of the Game Laws of the principal States and Provinces of the United States and Canada; together with a list of Hunting and Fishing Localities, and other useful Information for Gunners and Anglers. Pamphlet, pp. 222. New York: M. B. Brown & Co. 1871.

Gunning and fishing are less popular in America than would naturally be expected from the excellent facilities which it affords for such sports; or than we think would be beneficial to a people who work their brains and nervous systems as we do. A love of gaiety and flirting draw many to the springs and seaside resorts who would find more healthful recreation among the forests and by the streams where fish and game abound.

This compilation of game laws supplies information which all intent on field sports should possess. Our legislators have been compelled to pass laws restricting the destruction of game and fish, and those laws should be understood by all sportsmen. They are founded upon the nature and habits of animals, and are designed to secure the preservation and propagation of game. They also offer suggestions to humanity, which the ignorant and the careless should be compelled to heed. This work also contains information regarding hunting and fishing localities, outfits, and other matters interesting to the sportsmen.

APPENDIX—INSURANCE: GOOD, BAD AND, INDIFFERENT.

Reports of Insurance Companies.—Reports of Insurance Superintendents—Insurance Commissioners, etc. New York, Hartford, Boston and Philadelphia. June, 1871.

Dulness in the insurance world at this season is nothing unusual. Whatever exercises mind and body to any considerable extent, must suffer more or less from the upward tendency of the thermometer. There is, however, another cause of depression at this time; but, it is one which, when calmly and carefully examined, proves to be much disproportioned to its effect on a certain class of minds. We allude to the failure of two or three insurance companies, and to the unfounded rumors circulated by interested parties, attributing insolvency or dishonesty to some of the strongest and most faithful companies in America. In this there is nothing strange—nothing peculiar to underwriting.

Let only two or three silk houses fail within the ensuing quarter, there are those who would shake their heads and say that the silk business is no longer to be relied upon. Nor would there be wanting silk merchants who would point to their rivals, and insinuate that all was not right in that quarter; and, as not more than one-third of mankind ever reason even in the most enlightened communities, the plan of those merchants would succeed to a considerable extent, at least for a while. There would not be much use in telling the thoughtless ones that the ladies had entered into no combination to eschew the use of silk, and that the gentlemen, too, were still rather partial to that fabric. In short, were the world to give heed to the predictions of the timid, the thoughtless, the selfish and the evil-disposed, it should regard these institutions most dear to mankind, and which have longest exercised their beneficent influence, as constantly about to pass out of existence.

Perhaps none have criticised insurance companies more freely than we have ourselves; but we have never done so because we thought underwriters as a body less honest, or more disposed to impose on the credulous than those engaged in any other business regarded as respectable. At no time have we entertained any such opinion; on the contrary, we have always thought, that, with comparatively few exceptions, there is no more respectable or more honorable guild than the fraternity of American underwriters. And that life insurance, especially, has a much greater tendency to purify than to vitiate the minds of those engaged in it, could easily be proved. But no one who reflects, and is capable of a generous emotion, requires any further proof of the fact than to remember how constantly must the mind of the life underwriter be occupied by the saddest forms of human misery, and the means devised by affection and prudence for their alleviation.

Thus it was that although we had ourselves predicted more than once the failure of companies like the Great Western Mutual, and the Farmers' and Mechanics', and finally, when they did fail, or were officially declared unfit to live, thought that, upon the whole, their death would be a benefit rather than a loss to the public, we were struck with the injustice done to the Knickerbocker Life by a certain class of its policy-holders, even before it had uttered one word in its own defence.

We were too well aware of what the Knickerbocker had done during the past decade for the widow and the orphan to be led by a Bowery meeting, composed of about two dozen persons, scarcely acquainted with the language in which they uttered their denunciations, to question for a moment its integrity. But had it been otherwise—had we belonged to the class who, when the best men are assailed by the worst, are ready to exclaim "I told you so!" we could not long have entertained the notion that Mr. Lyman was recreant to his trust without stultifying ourselves; for every circumstance developed by the charges preferred against him contributed to his vindication until it was rendered complete and triumphant by the official report of the superintendent of the Insurance Department. It is creditable to our leading journals, both daily and weekly, that although some of them were induced to publish the representations of the Bowery "protestors," all hastened to do full justice to the good old Knickerbocker on the real facts becoming known. As a specimen of the manly "fair play" thus shown, we extract a passage from an elaborate article in the Herald of May 18, on the "Effect of Legislation on Insurance Companies":

"In the case of the Knickerbocker Life Insurance Company, it should be reassuring to know that certain vague complaints industriously circulated of late against this old and very popular company have been silenced by the official report of Mr. G. W. Miller, the vigilant and energetic Superintendent of the Insurance Department of the State of New York. After a prolonged and thorough investigation, Mr. Miller finds that the Knickerbocker has honorably and promptly met and discharged all legitimate claims, the gross sum paid for such claims upon policies since its organization amounting to \$2,881,840, besides dividends paid to policy-holders amounting to \$345,421." The Superintendent also states with pleasure, that "the company has adopted the policy of as rapidly as possible abandoning the 'note' system and effecting insurances upon the all-cash basis, and that with this and other improved methods of business already established, the company has every prospect of continued success." Notwithstanding the thorough sifting to which its assets have been subjected, the Superintendent refers to the lowest estimate of the surplus of its assets over its liabilities as "showing the company to be entirely solvent and entitled to the confidence of its policy-holders and the public."

Still more emphatic, if possible, is the testimony of the most respectable of the insurance journals. As in the case of the daily papers there seems to be but one feeling pervading all in regard to the whole matter. What this feeling is, may be seen from the following extract from an article in the Spectator for the present month, with the significant heading "The Thing Warfare in Life Insurance":—

"Here was a company which for years had suffered defamation and libel from the Thugs of life insurance in every quarter. The utmost fertility of resource seems to have been ex-

hausted by a reckless and abandoned opposition in its wretched efforts to compass the disgrace and discredit of this company. The ingenuity of its enemies in devising unheard-of detestable methods of detraction can scarcely be described, except in such terms as Jacquemont uses with respect to the Thugs of India. Every possible means of vilification was called in to lend its aid to the purposes of the corps of disreputable conspirators who were thus engaged. Nothing in the whole history of life insurance appears to us half so disgraceful as this wholesale crusade against a company, whose only offence was its refusal to retaliate. It is difficult to explain how this unnatural antagonism originated, or why it was kept alive."

In this there is nothing new to our readers. It is not for its novelty we have reproduced it, but for its ample corroboration of what we have many a time asserted in these pages; in other words, we have reproduced it because it bears testimony to the existence of a system which we have repeatedly denounced as base and suicidal. Doubtless we have sometimes been regarded as harsh by those unacquainted with the facts, in criticising the conduct of companies like the New York Life in regard to the best of their rivals. It may be remembered that several years ago we remonstrated with this company against its efforts to disparage its competitors; and on various occasions since we have condemned those efforts as unworthy. But the Knickerbocker was but one of several companies whose success seemed to give considerable pain to some of the officers of this company. We well remember that the Equitable, the Manhattan and the Security used to give quite as much offence to those gentlemen by the progress they were making. Nor was it merely New York companies whose energy, perseverance and increasing prosperity were thus provoking; such companies belonging to other cities as the New England Mutual, the Phoenix Mutual, the Aetna, the Mutual Benefit, and the Charter Oak, had become equally obnoxious. We have also a pretty vivid recollection of the fact that editors who could not see the matter in the same light were regarded as sadly wanting in perception, and as deserving anything but kind and courteous treatment.

The New York Life is very much misrepresented, if in issuing pamphlets and trying to excite the prejudices of editors against its rivals, if it has not availed itself of political influence in a way which would hardly be deemed legitimate by the upright men of any party. It is, we believe, on some such ground as this, that one of its plans in regard to southerners has received from the Baltimore Underwriter—one of the ablest and most honest insurance journals in this country—the title of "Iron-Clad Insurance." How appropriate, or inappropriate this is, we shall not undertake to decide, but refer the curious reader to the Underwriter, whose editor is a scholar as well as a writer. At all events, we allude to the circumstance here only because we are informed that politics had not a little to do with the anti-Knickerbocker Bowery meeting. It seems there were those who pretended that because the Knickerbocker has among its directors and policy holders, men like Judge Barnard of the New York Supreme Court, Mr. John Anderson, the Judge's father-in-law (a wealthy capitalist), Mr. Alexander Wheelock, president of New Orleans National Bank, and Mr. Henry

Brigham, president of Merchants' National Bank, Savannah, it follows that the company must be a mere political machine!

It is but recently we have learned that these gentlemen are numbered among the directors of the Knickerbocker; but had the fact been otherwise, it would have increased, much rather than diminished, our confidence in the strength and stability of the company. That this would have been our view, especially in regard to Judge Barnard, many, if not all of our readers are aware, for we have frequently had occasion to mention that gentleman in our discussions. Thus for example, we did so in our number for last December, in commenting on the conduct of the Guardian in refusing to pay the widow of Dr. Koelges, the amount it had insured on his life; and what we thought and believed may be inferred from the following remark with which we closed our criticisms:

"Be this as it may, we feel satisfied that so far as the matter is in his power—that is, so far as the law allows—the cause of the widow will be safe in the hands of Judge Barnard."*

We had good reason for this faith; it was the result of careful observation extending over many years, and was entirely free from political bias. We wrote thus six months ago, and we have seen sufficient since to convince us that we were entirely correct. Nay, we have now before us, what in our mind, not only proves that Judge Barnard is the friend of the widow, but also that the title "Iron Clad Insurance" is by no means inappropriate as applied by Dr. Bombauch to the New York Life; for, taking up the New York Times of this morning (June 24), we find among its Supreme Court reports the following paragraph:

"EFFECTS OF THE WAR ON LIFE POLICIES"

"Sands vs. The New York Life Insurance Company. The plaintiff's husband, a resident in Mobile, was insured by the defendant in 1859, and paid his premiums regularly to the Company's agent in Mobile, down to 1862, in which year he died. The civil war breaking out in 1861, and the last premium being paid in 1862, the defendants claimed that that alone, or at any rate the President's non-intercourse proclamation ended the contract with the deceased, he becoming an alien enemy, and brought to an end the agency of their agent in Mobile. The plaintiff obtained judgment and the defendants appealed.

"The Court held Judge Barnard delivering the opinion, that the breaking out of the civil war did not suspend the agency of the Mobile agent, or vitiate the policy. Judge Barnard says it would be the height of injustice if the deceased should be deprived of the benefit of many payments on the policy by no act or fault of his or the benefit of the policy. It should not be the policy of the law to increase the defences of life insurance companies as against persons honestly insuring with them."

If this be not a righteous judgment we confess we do not know what is worthy of that name. At all events, there are not many intelligent men or

* N. Q. R. No. XLIII, p. 212

women who will believe that the judge who delivers it, or who promulgates such views, is not a safe director for a life insurance company, let his political opinions be what they may. That the New York Life would hardly consider him safe, is highly probable; but would the Widow Sands, or widows in general who read the above decision, regard him in the same light?

We have never devoted so much space and attention to any one company as we have here to the Knickerbocker Life. We have taken these pains because, although we freely censure those whose conduct seems reprehensible, it is a much more agreeable task to us to congratulate those we know to have been unjustly accused on having, like Mr. Lyman and his colleagues, fully vindicated themselves.

There is not one of the companies which we have mentioned above as having, in turn, excited the jealousy of the New York Life, whose integrity we would not vindicate, if similarly assailed, quite as readily and as fully as we have that of the Knickerbocker. And were it otherwise—did we take pleasure in presenting only the dark side of the picture, seeking to obscure the bright side, or conceal it altogether from view—we should consider ourselves both unjust and unphilosophical, altogether unworthy of the confidence with which our readers have always honored us.

At the same time we have always held that it is better to allow the honest and faithful to take care of themselves even when they are most unjustly assailed, than to give any countenance to those whose operations seem of a doubtful character. It is well known that none resent criticism more than those who deserve it most; none put themselves to greater rounds in order to be revenged. This, indeed, is to be expected; but he cannot consider himself a critic who is afraid to criticise lest he may be abused. That we do not belong to this class, we think we need hardly remind our readers. Accordingly no public writer in this country has been more reviled by malefactors. The quack underwriters have vied with the quack doctors in getting up scurrilous pamphlets for our benefit, and almost forcing them into the hands and pockets of railway travellers as free gifts. Firmly believing, as we do, that such contrivances rarely, if ever, injure any one except their authors, we claim no credit for having always refused to be frightened or intimidated by them.

But discarding all idea of retaliation, to us it is always really an unpleasant task to put the public on its guard, even in the gentlest manner possible, against any particular company or party. This has been our feeling in regard to companies which may be said to have been duly tried, condemned and executed. As an instance of this, we need only ment on the late Great Western Mutual, whose ignominious demise we had confidently predicted years before the event occurred.

Our readers may remember that we have more than once expressed our fears that several other institutions would be brought to an untimely end by their peculiar system of operations. It may be seen by reference to our recent numbers that for some time we had regarded an institution entitled

"The American Tontine Life and Savings Insurance Company" as likely to be one of the first to pass out of existence. Judging from various bulletins we have lately seen, the event has already occurred. As a specimen of these, we extract the following from a paragraph in the New York Underwriter for April:

"It would spare the State Insurance Superintendent a huge amount of trouble and disagreeable official surgery if the following quartette of struggling Life Companies would put their houses in order and amalgamate or reinsure in some way to avoid further receiver ship process, viz: American Popular, American Tontine, Amicable, Metropolitan. One passably good company might be made up out of the heterogeneous lot at a saving of three fourths of future expenses. The process of amalgamation or reinsuring need not, however, end with the above mentioned four companies. It could be profitably applied to about half a-dozen more which are in a languishing state in this city."

Time there was—not many years ago—when remarks of this kind were regarded by the insurance journals as high treason against the insurance fraternity. We often tried to convince them that this was a grave mistake. Whether we can claim to have been instrumental in producing the change or not, we are glad that it has taken place, for the public will undoubtedly profit by it. Most cheerfully do we bear testimony to the fact that the Insurance Times and the Insurance Monitor have also very much improved in this, as well as in other respects, although they still leave room for improvement. Both indulge now in sharp criticisms; but they too generally confine their criticisms to the feeble and puny. Why not grapple with those whose iniquities have made them rich, if not strong? This is what the Baltimore Underwriter has done; and who does not esteem Dr. Bombaugh for his courage and intrepidity, altogether independently of the substantial service which he renders to the widow and the orphan, by teaching them how to distinguish their friends from their foes. But we have to return for a moment to the Tontine Life and Savings. In another page of the number of the New York Underwriter, from which we have already quoted, we find a paragraph commencing thus:

"General Ludlow has resigned the Presidency of this Company in order to leave his hands free to forward the development of his valuable property at Islip."

We wish the "General" had resigned long before; but it would have been much better had he always kept "his hands free to forward the development of his valuable property at Islip." Indeed, whether we were right or wrong, this idea occurred to us as soon as we learned that he wished to pay his bills in Tontine insurance, and our readers may remember that we did not hesitate to say so in these pages. Although we have suffered somewhat ourselves by the "General's" peculiar mode of disbursement, having never received any payment, but an offer of a Tontine policy for a long advertisement which that gentleman ordered for a year, but which we at once excluded on being made such an offer—we assure our readers that we never

would have mentioned the matter here, had we not learned that this was by no means the only "new feature" by which the Tontine wished to serve the public.

We might, perhaps, have been persuaded to take a Tontine policy, however, for what was due to us; but we remembered having received a similar document from the Globe Mutual, which, although given to us as an equivalent for about fifty dollars, we would sell anybody for fifty cents, or less. Since the president of the Globe Mutual claimed great honor on the ground of being the inventor, or author of the "*non-forfeiting plan*," which in our case at least, proved the "*forfeiting plan*," we had no wish to receive any further payments in that sort of coin. But let us transcribe the close of the Underwriter's second paragraph, which runs thus:

"We are pleased to learn just as we are closing up this paper, that on Gen. Ludlow's retirement the stockholders have resolved to reinsure the policies and wind up the company."

So are we entirely "pleased;" nor have we heard of any one who is displeased except the "General" and his colleagues, but, no doubt, those worthy gentlemen will derive considerable consolation in their retirement from the "development of their valuable property."

How many more are likely to be placed on the retired list before the end of the year, we have not now either the time or the inclination to determine. Suffice it to say, that most probably the number will prove startling if not respectable. At the same time there is as little reason as ever to question the utility of life insurance; nor is it questioned by the intelligent class. It is only the thoughtless who mistrust all insurance companies, because some insurance companies never really worthy of the name, have done exactly what such might have been expected to do, and then given up the ghost in accordance with a law much more ancient, and more irrevocable than any ever enacted at Albany. Those American companies that ever had any stability have it still. We might go over the whole list of those we have ever mentioned as sound and faithful, and ask which is otherwise to-day.

Thus, for example, what sensible person thinks the less of the incalculable good done by the Manhattan Life, because the Tontine Life and Savings has done much more harm than good? Is the Phoenix Mutual less faithful, or less benevolent to-day than it was a year or seven years ago, because the Great Western Mutual has proved that it was never either faithful or benevolent? In what does the American Popular Life resemble the Security Life save in the generic name "insurance company," that the latter should be judged by the former? Would it not be just as reasonable to judge gold by brass, because when the latter is burnished its color bears some resemblance to that of the other, though only for a few minutes? Does it follow that because the New York Life refuses to pay the Southern widow on the ground that her husband

was, or may have been, a rebel, that the New England Mutual would have recourse to a similar subterfuge, thereby contradicting all the leading facts and incidents in its unsullied history? Because the Guardian Life forces the widow of Dr. Koelges (once its own physician) to bring it to trial four or five times to recover the amount it had insured on her husband's life—the company availing itself of the money of its policy-holders to appeal again and again against the just verdict of the jury—should it be inferred that the Charter Oak or the *Etna* would be guilty of similar conduct?

Supposing a dozen languishing companies failed, or were executed by Sheriff Miller during the next quarter, who should be frightened? We could mention quite that number in addition to the moribund concerns we have already mentioned, and confidently ask, would it not be a blessing rather than a misfortune to the public that they had passed out of existence? No doubt so many deaths occurring nearly simultaneously would cause a panic among a certain class; so great a mortality would excite fears of a general epidemic. But it would be seen on a little reflection that no healthy companies had either died or sickened, but that on the contrary, this class grew more and more vigorous, and did so in accordance with a law much less questionable than the Darwinian theory.

Besides the strong, stable companies already named as offsets to companies that are neither strong nor stable, there would remain institutions like the Equitable and the New York Continental, whose coffers are as freely open to those entitled to draw upon them—and as well secured and inexhaustible withal—as those of the Park Bank. We believe that in no other banking institution in the world are depositors more courteously, or more obligingly treated than in the good old Park; yet several of the representative companies we have mentioned above, including the much-abused Knickerbocker, are just as courteous and obliging to those of their policy-holders as are either one or the other, themselves.

Alluding to the Park Bank and its unostentatious, solid *Worth*, reminds us that one of the insurance depositors in its famous vaults has just crossed the Atlantic for the purpose of establishing agencies in the principal cities of Europe—we mean Mr. Edward A. Jones, president of the National Life, one of the best managed and most faithful of our metropolitan companies. By a similar juxtaposition, we are reminded of a company, which, although yet but a stripling, is not the less promising or the less vigorous for not being metropolitan, at least in its origin. New Jersey, not content with nurturing so stalworth and stable an institution as the Mutual Benefit, has already established another good company, on which she has bestowed her own name; for we do not hesitate to believe, especially since we have read the report of Superintendent Miller, declaring its business "systematically and honorably conducted," and its financial condition "entitled to public confidence,"—that the New Jersey Mutual Life is one of the few companies destined to a long, useful and honorable career.

The A-bury Life, which we have always regarded as honest and modest, has recently undergone some modifications in its *personnel*. Its first

president and secretary have retired and been succeeded respectively by other gentlemen who are highly spoken of, but strangers to us. We are informed that Mr. C. C. North, the new president, is a New York merchant of unsullied reputation, and that he has been one of the company's leading directors since its commencement in 1868. The United States Life has been making a change of another character. Stimulated by the new vigor infused into it by Mr. John De Witt, its present energetic and intelligent president, it has removed from Wall street to one of the finest white marble palaces in Broadway.

The most startling event that has occurred in the Fire insurance world since our last, is the failure of the Commonwealth Company. Mr. Miller seems to have done the best in his power for the policy-holders of the now defunct corporation. He has appointed Mr. William M. Tweed, Jr., receiver, and Mr. Tweed has appointed Mr. Joseph S. Bosworth, Jr., referee. Party strife, unhappily runs so high in this city, that a portion of our readers at a distance will not be likely to regard these as good appointments. But there is really no reason for any such opinion. Both the gentlemen mentioned belong to the bar of New York; and who will say, on reflection, that they are aught the worse because the father of the one is a State Senator and president of the New York city Board of Public Works, while the father of the other is an ex-judge of the Superior Court and the present president of our Board of Health? At all events, we who judge men, not by their creed, but by their conduct, think that if any feeling should be entertained towards the receiver and referee of the Commonwealth on account of the positions occupied by their parents, it should be one in their favor. Those who criticise Mr. Tweed, Sr., most, admit that he is a man of kind and generous impulses; and we have never heard any one deny that Judge Bosworth proved eminently faithful, as well as learned, on the bench. But had it been otherwise in each case, would it not be grossly unjust to pre-judge the action of young Messrs. Tweed and Bosworth on that ground, in the case under consideration, or in any other?

It is but too true that there are several other fire companies that could not be better disposed of, so far as the public is concerned, than by placing them at once in the hands of a receiver. Such a course, in regard to some that are well known to be in a sickly state, would prevent much mischief. As for sparing those in whose systems the premonitory symptoms of inanition have already manifested themselves, merely to avoid putting them to expense which might cause them to die in convulsions, and thereby produce too much scandal, it is but a spurious sort of prudence. Those most particularly interested should bear in mind that there are fire as well as life companies whose coffers are occasionally robbed by their own officers; another fact which it would be well to remember, is that it is not those fire companies that have most money that make most display, but, in general, those that have least of it. There are a certain class in all countries, who never make so fine an appearance in public, as when they are on the verge of bankruptcy. It is true that

fine clothes, fine equipages, or even fine houses cannot long conceal the catastrophe, but they may do so long enough to inflict much injury on those whose faith is larger than their judgment or perception. Be this as it may, those fire companies, in which we have most implicit confidence—though not because they have more wealth than others, for they may not have as much, but because they have more integrity—have no ambition to make a great display. It is needless to mention the names here of those we allude to; they are sufficiently known to our readers. Suffice it to say that if all were like them, there would be no need for either receivers or referees.

COLLEGE

OF THE

Christian Brothers,

ST. LOUIS, MO., 1868.

This Literary Institution possesses all the advantages of an agreeable and healthy location, easy of access, being situated on a rising ground a little to the south-west of the Pacific Railroad terminus in the city of St. Louis, Missouri. It was founded in 1851 by the Brothers of the Christian Schools, incorporated in 1855 by the State Legislature, and empowered to confer degrees and academical honors. However favorable the auspices under which it commenced its literary career, its progress since has surpassed all anticipation. Growing equally in public confidence and in the number of students, it has gone on extending its reputation. Repeated additions have been made to the original buildings. The number of students received within the last year amounted to more than 600, and many applicants were refused admission for want of room.

Every possible attention is paid to whatever can contribute to the health and happiness of its inmates—ventilation, cleanliness, spacious halls, dormitories, refectory, recreation halls for cold or damp weather, etc., etc.

The various arts and sciences usually taught in colleges find here an appropriate place in a system of education established by experience, conducted on the most approved plan, and with a devotedness commensurate with the greatness of the work engaged in. By reason of the great number of classes, a thorough graduation for all capacities and acquirements has been attained, and the frequent examinations and promotions beget emulation, the soul of advancement, making labor a pleasure and success certainty.

The course of instruction pursued in the Academy is divided into three departments: the primary, the intermediate, and the collegiate. There is, besides, an exclusively commercial course, offering rare advantages to young gentlemen who intend to make business their profession. It is divided into three classes, in which the chief place is given to instruction in Book-keeping, Arithmetic, Geography and History, Business Forms and Correspondence, Epistolary Composition, Penmanship, etc., with Lectures on Commercial Law, Political Economy, etc. Diplomas can be obtained in the Commercial Department by such as merit that distinction.

The session commences on the last Monday in August, and ends about the 3d of July, with an annual public examination and distribution of premiums, and the conferring of degrees and academical honors.

On the completion of the course the degree of A. B. is conferred upon such students as, on examination, are found worthy of that distinction. The degree of A. M. can be obtained by graduates of the first degree after two years devoted to some scientific or literary pursuit, their moral character remaining unexceptionable.

The government is a union of mildness and firmness, energy and kindness, a blending of paternal solicitude with paternal sympathy; the results of which are contentment, good order, and happiness. The moral and general deportment of the students are constantly watched over; Brothers preside at their recreations, and their comfort and personal habits receive every attention.

TERMS.

Entrance Fee.....	\$8 00
Board and Tuition, per session.....	250 00
Washing.....	20 00
Physician's Fee.....	8 00
For Half Boarders.....	100 00
For Day Scholars.....	60 00
In the Senior Class.....	40 00
Vacation at the Institution.....	40 00

Music, Drawing, and the use of apparatus in the study of Chemistry and Natural Philosophy form extra charges.

N. B.—Payments semi-annually and invariably in advance.

No deduction for absence, except in case of protracted illness or dismissal.

* * * No extra charges for the study of the German, French, and Spanish languages.

Corporation Notice.

Public notice is hereby given to the owner or owners, occupant or occupants of all houses and lots, improved or unimproved lands affected thereby that the following assessments have been completed and are lodged in the office of the Board of Assessors for examination by all persons interested, viz.:

1—For laying Belgian pavement in Third avenue, from Fourteenth to Forty-first street.

2—For laying Belgian pavement in Twenty-second street, from Fourth avenue to Broadway.

3—For laying Belgian pavement in Thirty-sixth street, from Seventh to Eighth avenue.

4—For laying Belgian pavement in Thirty-ninth street, from Fifth to Madison avenue.

5—For laying Belgian pavement in Fiftieth street from Fourth to Fifth avenue.

6—For laying Belgian pavement in Dominick street, from Hudson to Clarke street.

7—For flagging Fifty-ninth street, between Third and Lexington avenues.

8—For flagging East Fourteenth street, in front of Nos. 290, 202 and 204.

9—For flagging West Thirty-fourth street, in front of Nos. 431 to 439.

10—For flagging southeast corner of Gouverneur and Henry streets.

11—For setting curb and gutter west side of Tenth avenue, between Fifty-first and Fifty-second streets.

12—For setting curb and gutter and flagging Tenth street, between Washington and West streets.

13—For laying crosswalk in South street, opposite pier No. 25.

The limits embraced by such assessment include all the several houses and lots of ground, vacant lots, pieces and parcels of land, situated on

1—Both sides of Third avenue, from Fourteenth to Forty-fourth street, to the extent of half the block on the intersecting streets.

2—Both sides of Twenty-second street, from Fourth avenue to Broadway, to the extent of half the block on the intersecting streets.

3—Both sides of Thirty-sixth street, from Seventh to Eighth avenue, to the extent of half the block on the intersecting streets.

4—Both sides of Thirty-ninth street, from Fifth to Madison avenue, to the extent of half the block on the intersecting streets.

5—Both sides of Fiftieth street, from Fourth to Fifth avenue, to the extent of half the block on the intersecting streets.

6—Both sides of Dominick street, from Hudson to Clarke street, to the extent of half the block on the intersecting streets.

8—Both sides of Fifty-ninth street, from Third to Lexington avenue.

8—The property known as Nos. 200, 202 and 204 East Fourteenth street.

9—The property known as Nos. 431 to 439 West Thirty-fourth street.

10—The property situated on the south-east corner of Gouverneur and Henry streets.

11—The westerly side of Tenth avenue, from Fifty-first to Fifty-second street.

12—The southerly side of Tenth street, from Washington to West street.

13—South street, between Dover and Beekman streets, and both sides of Peck slip, between South and Front streets.

All persons whose interests are affected by the above-named assessments, and who are opposed to the same, or either of them, are requested to present their objections in writing to Richard Tweed, Chairman of the Board of Assessors, at their office, No. 19 Chatham street, within thirty days from the date of this notice.

RICHARD TWEED,
THOMAS B. ASTEN,
MYER MYERS,
FRANCIS A. SANDS,

Board of Assessors.

Office Board of Assessors, New York, May 30, 1871.

THE
New Jersey Mutual Life Insurance Co.,
189 Market Street, Newark, N. J.

Perpetual Insurance Secured by Payment of One Annual Premium.

*Assets nearly Three Quarters of a Million of Dollars, Securely Invested.
Income One Third of a Million of Dollars.*

Policies Issued on all the Approved Plans of Insurance.

Dividends Declared on the "Contribution Plan,"

And Applicable either toward the Reduction of the Premium,

OR THE

Increase of the Policy.

No Unnecessary Restrictions upon Residence and Travel.

Extract from the Report of Supt. Miller, of his examination of the New Jersey Mutual Life Insurance Company, December 17, 1870.

I have made a thorough examination of the affairs of the NEW JERSEY MUTUAL LIFE INS. CO. The result of that examination has been to satisfy me that the business of the Company is systematically and honorably conducted, and that its financial condition is such as to entitle it to public confidence.

George W. Miller, Supt. Ins. Department.

OFFICERS.

WILLIAM M. FORCE, President. CHARLES C. LATHROP, Vice-President.
CHARLES H. BRINKERHOFF, Actuary and Acting Secretary.

SECURITY LIFE INSURANCE

AND ANNUITY COMPANY,

Nos. 31 and 33 Pine Street, New York.

OFFICERS:

ROBERT L. CASE, Prest.

THEO. R. WETMORE, Vice-Prest.

ISAAC H. ALLEN, Secretary.

YEAR ORGANIZED, 1862.

POLICIES IN FORCE, Dec. 31, 1870, No. 11,686. AMOUNT INSURED, \$37,338,978.

NEW POLICIES ISSUED IN 1870, No. 5,324. AMOUNT INSURED, \$14,088,498.

RECEIPTS IN 1870.—Total Premiums, \$1,476,402 97
 Cash Premiums, 900,808 73
 Note Premiums, 575,514 24
 Interest Receipts, 109,752 69
 Gross Income in 1870, 1,592,465 46

EXPENDITURES IN 1870.—Losses Paid, including Dividend Additions, 368,762 45
 Cash, \$348,443 34. Notes, \$20,278 11
 Payments on all Policy Claims other than death, 937 91
 Annuities, 134,247 78
 Matured Endowments, 19,772 68
 Surrenders, 172,646 14
 Reinsurance, 12,935 09
 Dividends to Policy-holders, 12,288 00
 Stockholders, 296,037 28
 Taxes, 1,117,628 12
 All other Expenditures, 2,964,931 38
 Gross Disbursements, 2,587,620 50

Gross Assets, including Capital, Jan. 1, 1871, 2,632,371 33
 Estimated Reinsurance Reserve, 2,587,620 50
 Total Liabilities, exclusive of Capital Stock, 2,632,371 33

LIBERAL COMMISSIONS TO EXPERIENCED AGENTS.

HANOVER

FIRE INSURANCE COMPANY,

(INCORPORATED 1852.)

OFFICE, NO. 120 BROADWAY,

Corner Cedar Street,

NEW YORK.

CASH CAPITAL, - - \$400,000 00
 GROSS SURPLUS, Jan. 1, 1871, 300,334 64
 GROSS ASSETS, - - \$700,334 64

Agencies in all the Principal cities and towns of the U. S.

In the West & South represented by the Underwriters' Agency,

BENJAMIN S. WALCOTT, President,

I. REMSON LANE, Secretary.

Corporation Notice.

Public notice is hereby given to the owner or owners, occupant or occupants of all houses and lots, improved or unimproved lands affected thereby, that the following assessments have been completed and are lodged in the office of the Board of Assessors for examination by all persons interested, viz:

1—For building receiving basin northeast corner of Front and Whitehall streets.

2—For building receiving basin southeast corner of Water and Whitehall streets.

3—For building receiving basin southeast corner of One Hundred and Twenty-ninth street and Sixth avenue.

4—For building receiving basin northeast corner of One Hundred and Twenty-ninth street and Sixth avenue.

5—For building receiving basin southeast corner of Third avenue and Forty-fifth street.

6—For building receiving basin northwest corner of Fourth avenue and Thirty-first street.

7—For building receiving basin northeast corner of One Hundred and Twenty-fifth street and Seventh avenue.

8—For building sewer in Fifth avenue between Thirty-fourth and Thirty-fifth streets.

9—For building sewer in Nineteenth street, between Sixth and Seventh avenues.

10—For building sewer, completion in Avenue D, between Fourth and Fifth streets.

11—For building sewer, completion in Avenue D, between Fourth and Fifth streets.

12—For building outlet sewer in Fifth avenue, between One Hundred and Thirty-sixth and One Hundred and Thirty-seventh streets.

13—For regulating and grading One Hundred and Ninth street, between Fifth avenue and Harlem River.

The limits embraced by such assessment include all the several houses and lots of ground, vacant lots, pieces and parcels of land situated on

1 and 2—The block bounded by Water, Front, Moore and Whitehall streets.

3—The easterly side of Sixth avenue, between One Hundred and Twenty-eighth and One Hundred and Twenty-ninth streets, and running easterly therefrom on One Hundred and Twenty-eighth and One Hundred and Twenty-ninth streets, to the extent of 200 feet.

4—The northerly side of One Hundred and Twenty-ninth street, commencing at Sixth avenue, and running easterly therefrom 200 feet.

5—The southerly side of Forty-fifth street, between Second and Third avenues, and the westerly side of Second avenue, from Forty-fourth to Forty-fifth street.

6—The westerly side of Fourth avenue, between Thirty-first and Thirty-second streets.

7—The northerly side of One Hundred and Twenty-fifth street, commencing at Seventh avenue and running easterly therefrom 450

feet, and the easterly side of Seventh avenue, between One Hundred and Twenty-fifth and One Hundred and Twenty-sixth streets.

8—The easterly side of Fifth avenue, between Thirty-fourth and Thirty-fifth streets.

9—The property known as Ward Nos. 2,272 to 2,275, and 2,320 to 2,323, situated in Nineteenth street, between Sixth and Seventh avenues.

10—Both sides of Avenue D, between Fourth and Fifth streets.

11—Both sides of Avenue D, between Third and Fourth streets.

12—The property bounded by One Hundred and Twenty-fourth and One Hundred and Thirty-sixth streets, and Fourth and Eighth avenues.

13—Both sides of One Hundred and Ninth street, between Fifth avenue and Harlem River, to the extent of half the block on the intersecting streets.

All persons whose interests are affected by the above-named assessments, and who are opposed to the same, or either of them, are requested to present their objections in writing to Richard Tweed, Chairman of the Board of Assessors, at their office, No. 19 Chatham street, within thirty days from the date of this notice.

RICHARD TWEED,
THOMAS B. ASTEN,
MYER MYERS,
FRANCIS A. SANDS,

Board of Assessors.

Office Board of Assessors, New York, May 18, 1871.

UNITED STATES

LIFE INSURANCE COMPANY,

No. 48 WALL STREET, NEW YORK.

INCORPORATED 1850.

Cash Assets nearly \$4,000,000.00

The Principal Features of this Company are
ABSOLUTE SECURITY,
ECONOMICAL MANAGEMENT, and
LIBERALITY TO THE INSURED.

ALL FORMS OF LIFE AND ENDOWMENT POLICIES ISSUED.

JOHN E. DeWITT, President.

CHAS. E. PEASE, SECRETARY.

WILLIAM D. WHITING, ACTUARY.

THE
National Life Insurance Co.
OF NEW YORK,

No. 212 Broadway, Corner of Fulton Street,
(KNOX BUILDING.)

OFFICERS.

EDWARD A. JONES, *President.*

JONATHAN O. HALSEY, *Vice-Pres.*

JOHN A. MORTIMORE, *Secretary.*

JOHN C. DIMICK, *Attorney and Counsel.*

HIRAM B. WHITE, M. D., *Medical Examiner.* Residence, No. 5 Green Avenue, near
Fulton Ave., Brooklyn. — At Office daily from 2 to 3 o'clock, P. M.

ASBURY
Life Insurance Company,
OFFICE, 803 BROADWAY,

Corner of Eleventh Street,

NEW YORK,

AND

CROSBY'S OPERA HOUSE,
CHICAGO.

The Equitable Life Assurance Society OF THE UNITED STATES, No. 120 BROADWAY, NEW YORK.

ASSETS, FIFTEEN MILLION DOLLARS.
INCOME, \$7,500,000.00. ALL CASH.
PURELY MUTUAL. ANNUAL DIVIDENDS.

SUM ASSURED, NEW BUSINESS, in 1870,
largely exceeding in amount the New Business of any other Life Insurance Company
in the World. Dividends payable at the end of one year, and annually thereafter.

The Insuring public should not allow itself to be deceived with regard to the term
"Annual Dividend." Many companies using this expression mean that their dividends
are "annual," AFTER THEY ONCE BEGIN TO PAY THEM AT ALL, but they do NOT BEGIN
TO PAY until the settlement of the *third, fourth, or fifth premium.*

Applications for Assurance may be made to any of the Society's Agents throughout
the country, or in person or by letter to the New York Office. Gentlemen of character
desirous of forming a connection with the Society as Agents are invited to communicate
with its officers.

PRESIDENT,

WILLIAM C. ALEXANDER.

VICE-PRESIDENTS,

HENRY B. HYDE,

JAMES W. ALEXANDER.

ACTUARY,

SECRETARY,

GEORGE W. PHILLIPS.

SAMUEL BURROWE.

ASSISTANT SECRETARY,

WILLIAM ALEXANDER.

THE CHARTER OAK Life Insurance Company, OF HARTFORD. CONN.

Assets, - - - **\$6,500,000.**

J. C. WALKLEY, Pres.

Z. A. STORRS, Vice-Pres.

S. H. WHITE, Sec.

HALSEY STEVENS, Assistant Secretary.

WM. L. SQUIRE, Actuary.

E. O. GOODWIN, Sup't of Agencies.

S. W. COWLES,

S. T. LIVERMORE.

HOME OFFICE AGENTS

ASSESSMENTS--CORPORATION NOTICE.

Public notice is hereby given to the owner or owners, occupant or occupants, of all houses and lots, improved or unimproved lands affected thereby, that the following assessments have been completed, and are lodged in the office of the Board of Assessors for examination by all persons interested, viz. :

1. For laying crosswalk across First avenue, at the northerly side of One Hundred and Eleventh street.
2. For laying crosswalk across First avenue, at the northerly side of One Hundred and Twelfth street.
3. For laying crosswalk across First avenue, at the southerly side of One Hundred and Twelfth street.
4. For laying crosswalk across First avenue, at the southerly side of One Hundred and Thirteenth street.
5. For laying crosswalk across First avenue, at the northerly side of One Hundred and Thirteenth street.
6. For flagging northerly side of Fifty-fourth street, between Broadway and Seventh avenue.
7. For setting curb and gutter, and flagging Eighty-seventh street, between First and Second avenues.
8. For building basin northeast corner of One Hundred and Twenty-fifth street and Sixth avenue.
9. For building basin southwest corner of One Hundred and Twenty-fifth street and Sixth avenue.
10. For building basin northwest corner of One Hundred and Twenty-fifth street and Sixth avenue.
11. For building basin southeast corner of One Hundred and Twenty-fifth street and Sixth avenue.
12. For building basin northwest corner of One Hundred and Twenty-fifth street and Seventh avenue.
13. For building sewer in First avenue, between Thirty-ninth and Fortieth streets.
14. For building sewer in First avenue, between Forty-ninth and Fiftieth streets.
15. For building sewer in First avenue, between Houston and Third street, and in Avenue A, between Second and Third streets.

16. For building sewer in One Hundred and Eleventh street, between First and Fourth avenues.

17. For building sewer in Chrystie street, between Delancey and Rivington streets.

18. For building sewer in Eighth, Ninth, and Tenth avenues, between Fifty-ninth and Seventieth streets, and in Sixtieth, Sixty-first, Sixty-second, Sixty-third, Sixty-fourth, Sixty-fifth, and Sixty-sixth streets, between Eighth and Eleventh avenues.

The limits embraced by such assessments include all the several houses and lots of ground, vacant lots, pieces and parcels of land situated on

1. The northerly side of One Hundred and Eleventh street, between Second avenue and Avenue A, and both sides of First avenue, from One Hundred and Eleventh to One Hundred and Twelfth streets.

2. The northerly side of One Hundred and Twelfth street, between Second avenue and Avenue A, and both sides of First avenue, from One Hundred and Twelfth to One Hundred and Thirteenth street.

3. The southerly side of One Hundred and Twelfth street, between Second avenue and Avenue A, and both sides of First avenue, from One Hundred and Eleventh to One Hundred and Twelfth street.

4. The southerly side of One Hundred and Thirteenth street, between Second avenue and Avenue A, and both sides of First avenue, from One Hundred and Twelfth to One Hundred and Thirteenth street.

5. The northerly side of One Hundred and Thirteenth street, between Second avenue and Avenue A, and both sides of First avenue from One Hundred and Thirteenth to One Hundred and Fourteenth street.

6. The northerly side of Fifty-fourth street, between Broadway and Seventh avenue.

7. The northerly side of Eighty-seventh street, between First and Second avenues.

8. The easterly side of Sixth avenue, between One Hundred and Twenty-fifth and One Hundred and Twenty-sixth streets, and the southerly side of One Hundred and Twenty-sixth street, between Fifth and Sixth avenues.

9. The southerly side of One Hundred and Twenty-fifth street, between Sixth and Seventh avenues, and westerly side of Sixth avenue, from One Hundred and Twenty-fourth to One Hundred and Twenty-fifth street.

10. The block bounded by Sixth and Seventh avenues, and One Hundred and Twenty-fifth and One Hundred and Twenty-sixth streets.

11. The easterly side of Sixth avenue, between One Hundred and Twenty-fourth and One Hundred and Twenty-fifth streets.

12. The northerly side of One Hundred and Twenty-fifth street, between Seventh and Eighth avenues.

13. Both sides of First avenue, between Thirty-ninth and Forty-first streets, and the northerly side of Fortieth street, between First and Second avenues.

14. Both sides of First avenue, between Forty-ninth and Fifty-second streets, the northerly side of Forty-ninth street, the southerly side of Fifty-second, and both sides of Fiftieth and Fifty-first streets, between First avenue and East River.

15. Both sides of First avenue, from Houston to Third street, and both sides of Avenue A, from Second to Third street.

16. Both sides of One Hundred and Eleventh street, from First to Fourth avenues.

17. Both sides of Chrystie street, from Delancey to Rivington street.

18. The property bounded by Fifty-ninth and Seventieth streets, and Eighth avenue and the East River.

All persons whose interests are affected by the above-named assessments, and who are opposed to the same, or either of them are requested to present their objections, in writing, to RICHARD TWEED, Chairman of the Board of Assessors, at their office, 19 Chatham street, within thirty days from the date of this notice.

RICHARD TWEED,
THOMAS B. ASTEN,
MYER MYERS,
FRANCIS A. SANDS.

Board of Assessors.

Office of Board of Assessors, New York, April 8, 1871.

Continental Life Insurance Company

OF
NEW YORK,

Office, Nos. 22, 24 and 26 NASSAU STREET.

Policies issued in 1870.

12,537.

Assets, Dec. 31, 1870.

\$1,500,000

Total Policies issued.

Over 35,000



OFFICERS.

President,
JUSTUS LAWRENCE

Vice-President,
M. B. WYNKOOP.

Secretary,
J. P. ROGERS.

Actuary,
S. C. CHANDLER, JR.

Medical Examiner,
E. HERRICK, M. D.

SAFEST & CHEAPEST SYSTEM OF INSURANCE.

CASH CAPITAL. SCRIP PARTICIPATION

Washington Insurance Company

172 BROADWAY,

Corner of Maiden Lane,

NEW YORK.

CASH CAPITAL,\$400,000

ASSETS, February 7th, 1871, 806,059

FIRE, MARINE & INLAND NAVIGATION INSURANCE.

The Policies entitled to participate receive 75 per cent. of the net profits.

Average Scrip Dividends for six years (1864-1869) 14 1/2 per cent. per annum.

HENRY WILSON, Vice-President.
WM. A. STOTT, Assistant Secretary

GEORGE C. SATTERLEE, President.
WM. K. LOTHROP, Secretary.

EXTRACTS FROM LEADING JOURNALS.

FOREIGN AND DOMESTIC.

"The Quarterly gives evidence of continued vitality and enterprise, and occupies a position almost exclusively its own."—*Boston Transcript*.

"The *National Quarterly Review* has achieved a reputation second to no similar periodical in the country, and to the deep learning, rare ability and indefatigable labor of Dr. SEARS, its originator, editor and largest contributor, are we indebted for a publication in all respects honorable to American literature. Subjects discussed in its pages are treated with comprehensive knowledge and impartial criticism, and whether the judgment of the editor accords with that of the reader or not, none will dispute its candor and fair presentation."—*Boston Post*.

"Our Millionaires and their influence" is a powerful and well merited castigation of the mere money-makers, the railroad rogues, the gold-market speculators, who override society in the New World as well as in the Old."—*Phila. Press*.

"It is creditable to our transatlantic friends to sustain a journal which, like the *National Quarterly Review*, possesses the courage to unmask false pretensions, and both the ability and disposition to improve the public taste."—*Edinburgh Scotsman*.

"Il (the editor) a mérité l'estime de nos savans par d'important travaux comme critique sur la haute éducation, aussi bien que la littérature."—*Indépendance Belge, Brussels*.

"* * * *Vassar College and its degrees* is a merciless unmasking of an educational sham, deserving the gratitude of all friends of true education."—*Christian Standard, Cincinnati, O.*

"* * * No one can take up the two American quarterlies without feeling that, while the one is the organ of a clique, and bound down and restrained by the narrowest Puritan sentiment the other is broad, generous and Catholic in tone, and world-wide in its sympathy. The *North American* and its little sister, the *Atlantic Monthly*, think of the world from what Lord Bacon would have called the *Cave*, and treat the world as if Boston were really the hub of the universe. The *National Quarterly* takes a bolder standpoint, and from its greater elevation, makes juster observations and arrives at more correct conclusions."—*New York Herald*.

"It is at once the most learned, most brilliant, and most attractive of all their (the American) periodicals."—*London Spectator*.

"La clarté, l'ordre, la précision du style; ce que les Anglais appellent *humour*, et parfois l'ironie, sont les qualités que distinguent le *National Quarterly Review*, au-dessus de tout autre journal littéraire Américain."—*Le Figaro, Paris*.

"It is a model of good taste and good sense, of sound judgment and pure diction, of earnest scholarship and patient research, of critical ability and enlarged liberality. It is positive without being dogmatic, and fearless without being unjust. If Dr. Sears had done nothing more than to expose the insurance quackery of the day, as he has done, he would be entitled to the everlasting gratitude of those who have the same affection for charlatanism, clap-trap and humbug, that the devil has for holy water. We hope he will live long to carry on his crusade against trickery and fraud, and that shabby underwriters may write under his indictments till the whole brood becomes extinct."—*Baltimore Underwriter*.

"It certainly exhibits high culture and marked ability."—*London Saturday Review*.

"We have been much interested in witnessing the steady advance of this periodical. It combines great learning with vigor of style and fearless utterance."—*Boston Journal*.

"More than a year ago we ranked it with the best of our own Quarterlies, and it certainly has not lagged since in ability or vigor."—*London Daily News*.

"Every one of these articles is brilliantly written. The editor, Dr. Sears, is an Irish Protestant. His *Review* proves it tell as fine as can be found, and candor as unrestricted, by prejudiced limits, as the Catholic Church itself can require. Certainly the Catholics, particularly the Irish Catholics, of this country should well support a publication which is thus distinguished."—*Philadelphia Catholic Universe*.

"Some particularly fearless and original opinions heretofore expressed in the *National* have established an almost personal feeling of respect and esteem between its readers and itself. Of this kindred are the views expressed by the author of the paper in the present (December) number on 'Our Millionaires and their Influence.' The writer puts into words many of us have been in feeling for a long time, that the shading of money into the channel guided by a few capitalists is going to have the gravest effect upon national honor and progress."—*Philadelphia Bulletin*.

"Pour bien apprécier cet écrivain il faut le comparer à ces dévanciers dans la littérature critique Américaine, et l'on verra quel pas humen-e qu'il fit faire."—*La Presse, Paris*.

"This journal supports creditably the critical ability of New York, and often contains papers that would make a sensation if they appeared in some medium of longer traditional reputation."—*New York Daily Times*.

"Broad, liberal, and learned in its tone and contents, it also fulfills the functions of a high order of journalism by piquant criticism and reviews of current events."—*Cincinnati Chronicle*.

THE MUTUAL BENEFIT
LIFE INSURANCE COMPANY,
 NEWARK, N. J.

LEWIS C. GROVER, President,

EDWARD A. STRONG, Secretary, }
 BENJAMIN C. MILLER, Treasurer, } H. W. CONGAR, Vice-President.

DIRECTORS:

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No. XXXVII.

June, 1869.

- I. Vindication of Euripides.
- II. Rousseau and his Influence.
- III. The Parsees.
- IV. The Philosophy of Population.
- V. The Man with the Iron Mask.

- VI. Vassar College and its Degrees.
- VII. Henry Kirke White.
- VIII. The Irish Church.
- IX. Notices and Criticisms.

No. XXXVIII.

September, 1869.

- I. The Byzantine Empire.
- II. Popular Illusions.
- III. The Primitive Races of Europe.
- IV. The Queen of Scots and her Traducers.
- V. The Troubadours and their Influence.
- VI. The Ethics and Aesthetics of our Summer Resorts.

- VII. King Arthur and the Round Table Knights.
- VIII. Our Higher Educational Institutions, Male and Female.
- IX. Note to Vassar College Article in our last Number.
- X. Notices and Criticisms.

No. XXXIX.

December, 1869.

- I. Hindoo Mythology and its Influence.
- II. Hugo and Saint-Beuve.
- III. The Greek Church.
- IV. Women's Rights Viewed Physiologically and Historically.
- V. Robin Hood and his Times.

- VI. Our Millionaires and their Influence.
- VII. Mr. Gladstone and the Heroic Ages.
- VIII. Eclipses and their Phenomena.
- IX. Notices and Criticisms.

No. XL.

March, 1870.

- I. Rabelais and his Times.
- II. National Organic Life.
- III. Louis XI. and his Times.
- IV. Opium and the Opium Trade.
- V. Erasmus and his Influence.

- VI. The French Crisis.
- VII. A Neighboring World.
- VIII. Our Criminals and Our Judiciary.
- IX. Notices and Criticisms.

No. XLI.

June, 1870.

- I. Rise of Art in Italy.
- II. Johann Ludwig Uhland.
- III. Rivers and their Influence.
- IV. Origin and Development of the Modern Drama.
- V. The Nations of the Persian Gulf.

- VI. Specimen of a Modern Epic.
- VII. Visit to Europe—Some Things usually Overlooked.
- VIII. Notices and Criticisms.
- IX. Appendix—Insurance: Good, Bad and Indifferent.

No. XLII.

September, 1870.

- I. Alfred the Great and his Times.
- II. Madame de Sevigne and her Letters.
- III. Icelandic Literature.
- IV. Yachting not merely Sport.
- V. The American Bar—William Pinkney.
- VI. Sophocles and his Tragedies.

- VII. The Abyssinian Church.
- VIII. The Franco-Prussian War.
- IX. Notices and Criticisms.
- X. Appendix—Insurance and its Contracts.

No. XLIII.

December, 1870.

- I. Female Artists.
- II. The Lost Sciences.
- III. Our Navy, and what it should be.
- IV. De Quincey and his Writings.
- V. The Structure of the Earth.

- VI. Causes of the Franco-Prussian War.
- VII. Development of the Cell Theory.
- VIII. Party Strife and its Consequences.
- IX. Notices and Criticisms.
- X. Appendix—Insurance.

No. XLIV.

March, 1871.

- I. Ceylon and its Mysteries.
- II. Canova.
- III. National Characteristics of French and German.
- IV. Central Park under Ring Leader Rule.
- V. Ancient Graves and their Contents.

- VI. German Minor Poets—Freiligrath.
- VII. Specimen of a Modern Educator of Young Ladies.
- VIII. Mountains and their Influence.
- IX. Notices and Criticisms.
- X. Appendix—Insurance: Good, Bad, and Indifferent.

INSURANCE DEPARTMENT,
ALBANY, NEW YORK.

April 5th, 1871.

PURSUANT to the authority vested in me by law, and in accordance with an intention expressed in my annual report of 1870 to the legislature of this state, I have made and caused to be made, certain examinations into the affairs and condition of several of the Insurance Companies doing business in this state.

In the month of November, 1870, an examination of the books, accounts, assets, and general condition of the KNICKERBOCKER LIFE INSURANCE COMPANY, of New York, was instituted. That examination has just been completed, and although, in the annual report referred to, it was distinctly announced that "it need not be considered as an imputation upon the standing of any company that it is under examination," still, as it is claimed that an effort has been made to use the fact of the protracted investigation in this case, to the disadvantage of the Company, I deem it due to the Company, and also to the public, to make a report of the result of such examination.

The examination was not made in consequence of any specific charges against the Company or its management, but in accordance with the general intention above referred to.

The KNICKERBOCKER was organized in 1853, upon a capital of \$140,000, and for the first ten years its progress was slow. Since 1861, however, its business had rapidly increased, until as appears by the annual statement of the condition of the Company, December 31st, 1869, it had outstanding 22,078 policies, insuring the sum of \$96,498,439, with aggregate assets of \$6,681,965, and aggregate liabilities of \$5,860,701.

There were but three companies organized under the laws of New York which reported a larger amount of business done or more assets. The business of the Company was done on the "note" plan, and consequently quite a large portion of its assets consisted of premium notes.

It had been intimated that note companies were quite careless in regard to the accuracy of the statement of assets, and that notes were frequently included among the assets which were, in fact, given for premiums upon policies not in force, and hence of no value.

The KNICKERBOCKER, being a leading note Company, it was thought best to make, at as early a date as practicable, a thorough investigation of all its affairs, with a view to settling this and other questions, at least so far as that Company was concerned.

The examination made has been most extensive and exhaustive. All the notes, amounting in the aggregate to over 25,000 in number, have been separately examined, a full list made and compared with the entries in the books, and they have, without exception, been found to be notes given upon policies in force. All the other assets and accounts of the Company have also been subjected to the closest scrutiny, and quite large amounts standing upon the books against agents have been disallowed, from which the company will no doubt be able ultimately to realize, but which are of so uncertain a value as to prevent their being allowed in any estimate of the condition of the Company.

Notwithstanding the thorough sifting to which the Assets of the Company have been subjected, however, I am happy to be able to state, that they amounted on the first day of January, 1871, to the sum of \$7,021,973.85, while the liabilities, including reserve fund and capital stock, amounted to \$6,844,906.26, leaving a surplus of assets over all liabilities, of \$175,977.59. This surplus, however, would be increased to \$550,662.84 by including the amounts disallowed as above stated, which are claimed by the Company to be valid and available assets, thus showing the Company to be entirely solvent and entitled to the confidence of its policyholders and the public.

It affords me much pleasure, also, to be able to state that the Company has adopted the policy of, as rapidly as possible, abandoning the "note" system and effecting insurances upon the all-cash basis, and that with this and other improved methods of business adopted, and the extensive business already established, the Company has every prospect of continued success.

Complaints have been made against this as well as other companies, of a want of fairness and liberality towards the policyholders, but so far as the facts appear, from my investigation, I find that the KNICKERBOCKER has honorably and promptly met and discharged all legitimate claims, the gross sum paid for such claims upon policies, since its organization, amounting to \$2,311,849.86, besides dividends paid to policyholders amounting to \$166,144.85.

In view of all the facts disclosed, I feel warranted in saying that the Company is entitled to public confidence.

GEORGE W. MILLER,

Superintendent Insurance Department State of New York

STEINWAY & SONS, MANUFACTURERS OF GRAND, SQUARE, AND UPRIGHT PIANO-FORTES,

Begin to announce a General Reduction in their prices, in accordance with the decline in the premium on gold and consequent decreased cost of imported articles used in the manufacture of Piano-Fortes. In addition to their established styles of Piano-Fortes, STEINWAY & SONS, in order to meet a long felt and frequently expressed want by persons of moderate means, teachers, schools, etc., have perfected arrangements for the manufacture of an entirely new style of instrument, termed

THE "SCHOOL" PIANO.

A thoroughly complete instrument of seven octaves, precisely the same in size, scale, interior mechanism, and workmanship as their highest priced seven octave Pianos, the only difference being that this new style of instrument is constructed in a perfectly plain yet extremely neat exterior case. These new instruments will be supplied to those who desire to possess a thoroughly first-class "Steinway Piano," yet are limited in means, at exceedingly moderate prices. STEINWAY & SONS also desire to call attention to

THEIR NEW PATENT UPRIGHT PIANOS,

With Double Iron Frame, Patent Resonator, Tubular Frame Action, and new soft Pedal, which are matchless in volume and quality of tone, and surpassing facility of action, whilst standing longer in tune, and being more impervious to atmospheric influences than any other Piano at present manufactured. Price Lists and Illustrated Catalogues mailed free on application. Every piano is warranted for five years.

WAREHOUSES,

FIRST FLOOR OF STEINWAY HALL,

Nos 109 and 111 East Fourteenth Street,

(Between Fourth Avenue and Irving Place.)

NEW YORK.

Pennsylvania Central Railroad,

SHORT ROUTE BETWEEN THE

EAST AND WEST,

Running Cars without Change between

NEW YORK and CRESTLINE, CHICAGO, COLUMBUS, CINCINNATI, INDIANAPOLIS, LOUISVILLE, and ST. LOUIS.

Through Time both East and West between

NEW YORK and PITTSBURGH	15 hours.
" CINCINNATI	27 "
" CHICAGO	27 "
" ST. LOUIS	42 "

The arrangement of Sleeping Cars by this and connecting roads is such as to afford the utmost convenience to passengers. They run from supper to breakfast stations, passing intervening connecting points without change between New York and Pittsburgh, Altoona and Crestline or Dennison; Pittsburgh and Chicago, Cincinnati or Indianapolis, St. Louis and Crestline, Columbus or Cincinnati; New Orleans and Louisville.

ASK FOR TICKETS VIA PITTSBURGH.

For sale at all principal Railroad Ticket Offices throughout the country.

HENRY W. GWINNER,
General Passenger and Ticket Agent.

A. J. CASSATT,
General Superintendent.

OFFICE CHIEF QUARTERMASTER, }
FIRST QUARTERMASTER'S DISTRICT, }
NEW YORK CITY, June 10, 1871. }

Sealed Proposals

In duplicate, with a copy of this advertisement attached to each, are invited, and will be received at this Office until 12 M., July 17, prox., for supplying this Department with the following named quantities of FUEL, more or less, viz.:

Fort Columbus, N. Y. Harbor—680,000 lbs. Stove, and 2,641,800 lbs. Egg Coal.

Fort Wood, N. Y. Harbor—225,000 lbs. Stove, and 900,800 lbs. Egg Coal.

Fort Hamilton, N. Y. Harbor—1,249,000 lbs. Stove, 400,000 lbs. Egg, and 300,000 lbs. Nut Coal.

Fort Wadsworth, N. Y. Harbor—500,000 lbs. Stove, 60,000 lbs. Nut, and 145,140 lbs. Egg Coal.

David's Island, N. Y. Harbor—939,000 lbs. Nut, and 2,830,000 lbs. Egg Coal.

The Coal is to be delivered in the yards or places provided for its reception at the respective Posts, and the trimming must be done by the contractors.

Deliveries must be made at such times and in such quantities as may be required by the Quartermaster's Department.

Payment will be made in New York City according to the weight or measure certified to by the Quartermasters at the place of delivery.

No bid will be entertained from any party who has heretofore withdrawn or failed to fulfill his contract.

Blank forms of Proposals must be procured at this office.

Each bid must be accompanied by a guarantee signed by two responsible persons, that in case the bid is accepted, and a contract entered into, they will become sureties in a sum equal to one-fourth the amount of the contract, for the faithful execution of the same.

The responsibility of the guarantors must be certified to by a United States District-Attorney or Judge.

No bid will be entertained that is not made in accordance with this advertisement, and bidders will have the privilege of being present at the opening of the bids.

Bids may be made and will be entertained for one or more of the Posts.

The Government reserves the right to reject any or all bids regarded as disadvantageous to the Department, or to accept such portion of any bid, not less than for one Post, that may be deemed of advantage to the public interest.

Proposals must be indorsed "Proposals for Coal," and addressed to the undersigned, to whom application should be made for other information.

By order of

Brevet Major-General RUFUS INGALLS,
Colonel and Assistant Quartermaster-General.

R. N. BATCHELDER,
Major and Quartermaster C. Q. M.

Two Dollars (\$2.00) will be paid by the Editor for each copy of the first or second number of the National Quarterly Review.

To Contributors.


All articles should be received at least a month before the day of publication. Contributions from all parts are equally welcome; they will be accepted or rejected solely according to their merits or demerits, their suitableness or unsuitableness.

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
JUNE, 1871.

- I. EUROPEAN NATIONALITIES AND RACES.
- II. THE RELIGION AND ETHICS OF SPINOZA.
- III. ANONYMOUS AND PSEUDONYMOUS AUTHORS AND WORKS.
- IV. THE RUSSIAN ADVANCE IN ASIA.
- V. FINANCIAL BASIS OF SOCIETY.
- VI. WHAT THE ENGLISH INTELLECT HAS DONE DURING VICTORIA'S REIGN.
- VII. AGE AND VICISSITUDES OF THE EARTH AND ITS INHABITANTS.
- VIII. MAYOR HALL'S MESSAGE AND OUR MUNICIPAL ADMINISTRATION.
- IX. NOTICES AND CRITICISMS.
 1. Education. 2. History and Biography. 3. Belles Lettres. 4. Science.
- X. APPENDIX—INSURANCE, GOOD, BAD AND INDIFFERENT.

FOREIGN POSTAGE.

 The postage on each number of the NATIONAL QUARTERLY REVIEW to the principal countries of Europe is as follows: to England, Ireland, or Scotland, 30 cents; to France, 20 cents; to any of the German States, 30 cents; to Belgium or Holland, 40 cents; to Italy or Switzerland, 50 cents.

N. B.—The subscription to any of these countries is in proportion to the postage—the amount *without postage* being \$5 a year, payable in advance.

 Those subscribing directly—not through Agents—would oblige the Editor by letting him know when any number to which they are entitled fails to reach them.